MODERN PROBLEMS IN ISLAMIC PERSPECTIVE

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PREFACE

This book is a collection of select articles published in Munsif, a daily Urdu Newspaper. I have been contributing the articles to the special column 'Sham-e- Frozan' in Friday Edition regularly for a long time. As it is well known to us that new inventions and change in socio- moral values have resulted into various sorts of modern problems and challenges. So, usually I try to pick up the most current topic that relates to National, Inter National, political, social and moral problems. Also I try to respond to the questions raised by Media and orientlists and to remove misunderstanding regarding Islam and Islamic teachings in the light of the holy Qura'n and Hadith.

Six volumes of these articles have been published till date. The title of one is 'Jadeed Masa-e-l Islami Noqta-e- Nazar se' (Modern Problems: Islamic Perspective).

This book consists of some of the articles relating to the burning topics. Also it deals especially with philosophy, judiciousness and interests of a problem along with a solution to it.

Many friends of mine and the readers desired that the articles should be rendered into English so that it could introduce the true picture of Islam to the Muslim brothers from the background of modern education. It will also help Non Muslim brothers understand Islam and its teachings towards humanity in clear term.

In order to fulfill the same desire brother Mohd Rafeeque Qasmi rendered it into English. He is a graduate of Darul Uloom Deoband, M.A. English from Osmania University and now he is doing M.Phil in English and Foreign Languages University, Hyderabad. He has been teaching English Language in the Department of English in Al Mhad al Aali al Islami Hyderabad for many years.

I pray to Allah may this book be eminently successful in its noble mission! (Ameen)

Khalid Saifullah Rahmani

THE FIRST CHARTER OF FUNDAMENTAL HUMAN RIGHTS

In the beginning of Twentieth Century two great world wars took place with so brutality that history had never witnessed such bloodiest wars before. It was recorded as never-to-be forgotten chapter of history. This war had engulfed the most parts of the world from America to Japan, the farthest region of the east. It was a so long and bloody battle that thousands of civilians and innocent people, besides soldiers, were massacred. Cities and villages were destroyed. Green fields, farms, crops and trees were ruined. Well! Every rise has a fall. When humanity seemed to vanish from the surface of the earth and craziness of war reached its climax, once again, humanity emerged out of ferocity. From all corners of the world fair minded and peace loving people assembled and vociferously raised a voice together to restructure such institution of fundamental human rights as would stop genocide and would guarantee peace and security even during wars. It was December, 1948, General Assembly in United Nations succeeded to get the first charter of human rights passed. This is how the dream came to be true. But sadly this charter was nothing more than a play thing. For, the member countries have full freedom whether or not they should sign on this charter. Secondly, a common individual is not granted a right to file a case into International Court.

However it was a good effort. If this charter had been honestly implemented, the whole of human beings would have been greatly benefited with showers of its grace and blessing in abundance. Alas! Such was not the case. The reason is that UNO is itself a voluntary organization. On the other hand, many countries of the world have formulated their own criterion of human rights based on their own choice and will. It was clearly noticed that United Nations felt powerless in case of Bosnia the central place of Europe in the near past. On 30th November in 2003, when General Assembly of UNO got a bill passed to declare racial discrimination to be a punishable crime, America and Britain strongly opposed this bill. Though they are the lawmakers, but their opposition shows that fundamental human rights have no value in their own sight. To tell the truth, the developed countries try to exploit the backward and under developed states by imposing the charter of human rights on them. Thus image of Muslims has been deliberately tarnished in such a way that people think that Musalman (Muslim) is synonymous with terrorist. Also, they think that there is no scope of human rights in Islam, while truth is otherwise. The basic Human Rights have been clearly spelt out in the Qura'n and the Hadith.

The last sermon delivered by the Messenger of Allah on the occasion of Farewell Pilgrimage is, in true sense, a real charter of human rights. This sermon imparts us the concept of brotherhood, human equality and unanimity between crime and punishment. It prohibits economic exploitation. The prophet said:

"O mankind! Your Lord is one and you have but one father. You are the children of Adam and Adam was made of clay. No Arab has any preference over a Non-Arab, no Non-Arab has preference over an Arab, the white has no preference over the black, and the black has no preference over white, save piety. Behold! all the usages and customs of pagan past and pre Islamic days are trampled under my feet. Only Sadana (Office of providing water for pilgrims) and Siqaya (Custody of Kaba) would remain as it is."

Retaliation of an intentional killing is Qisas-life for life. Killing someone with a staff or stone is similar to that of intentional killing. Its blood money is hundred camels. Whosoever demands more, will be from amongst people of pre Islamic Days. O! People of Quraish, behold! lest you should come before Allah in such a condition that you have borne the burden of others, while other should come with provisions for life hereafter. If it happened so, I would be of no good for you. O Quraish! Allah has reduced your false vanity and pride to naught and has left no scope of boasting about past glories of your ancestors.

Your lives and your property and your honour shall remain sacred to the Day of Resurrection like this day, this month and this city. A Muslim is brother of another Muslim. It is not lawful for you to take anything from the property of a Muslim save by his consent. Every claim for blood vengeance is now abolished to the Day of Judgment. And the first claim of blood-vengeance that I remit is that of Ibn Rabi'a.b.al Harith b. Abdul Muttalib who was suckled among Ibn Laith and killed by

Hudhayl. The usury of the pagan past is abolished and Allah has commanded that the first one to be abolished is that of Abbas b. Abdul Muttalib.

Fear Allah concerning women. Verily you have taken them under Allah's security and have made their persons lawful up to you by Allah's word. It is incumbent upon them that they must not bring into your houses any one whom you dislike but if they do that then you have authority to chastise them, yet not severely. You are responsible for providing them with their food and clothing in a fitting manner.

To those of your servants, who please you, give to eat what you eat yourself, and clothe them as yourself; but those who do not please you part with them; and punish not Allah's creatures.

Lo! Obey your Ameer (Commander) though a Negro slave is put into authority over you in order to establish the Book of Allah upon you."

These and many other Human Rights emphasized in the Islamic teachings, if strictly and faithfully adhered to, can change the face of the human world, even in our times, and render the contemporary human life free from miseries and misfortunes.

The apostle commanded the people to treat as in- violable and sacrosanct the life, honour and property of every man- as warranted by all religions - and declared that usages and customs of pagan past were trampled under his feet. The apostle dwelt in his sermon upon the rights of women and slave; threw light on the

mutual obligations of the husband and wife, bade the people to deal kindly and provide food and clothing to their spouses in fitting manner. Here it is important to note that Islam did not let these rights to be preserved on papers only rather it presented a practical example before the world by helping the poor and the weak and exalting the rank of down trodden people.

Further, in the books of Fiqh, (Islamic Jurisprudence) human rights have been clearly thrown light upon, and a perfect constitution of Human Rights has been formed in full consonance with the holy Qura'n and Hadith in so clear terms that one would hardly find such an example any where else. Islam has given so due importance to human rights that it does connect them with the concept of life hereafter and accountability to Allah. No doubt, this concept makes us more serious and sensible about these rights. Today, if the world sincerely wants to protect Human Rights, it must consider Islamic doctrines about these rights. Islam is not meant as an inherited property for a particular community, rather it is a universal trust meant for the whole of human beings.

THE CONCEPT OF FREEDOM In ISLAM

During these days there Zoological Parks are built in the cities. Decoration and bedecking of the park, its preservation and security cost a huge amount of money. Tall green trees, delicate fragrant flowers of various colours, small lakes and pools make the whole park pleasant and look so beautiful. The various kinds of animals and birds live there in the park in separate enclosures and compounds. The animals live in the park more comfortably and peacefully. The officials and workers provide them with drink, eatables and fodders in plenty. The animals need not to go to the forest, hunt and search for their food. The government appoints the Veterinary Surgeons to cure them of disease and to keep them alive and healthy. The weak and small animals do not fear that the strong one will hunt them and devour them. In short, Zoological Park seems to be a place of more comfort, peace and tranquility than that of a cave in the forest. The animals in the Zoo are provided with such facilities and provisions that common people do not have facilities and comfort of the same sort.

But, if some one knew and understood the language of animals; talk with them and asked for their basic desire, they would definitely say: "For the sake of God, set us free from the cage of gold and take us to the forest with no decoration and good arrangement.

We won't have our food on time. We will have to strive for our living. We will not have any Veterinary Surgeon to look after us and will not enjoy decorated park and fragrant flowers. But above all, we will have freedom there and roam here and there of our own will".

When the animals, which have less wisdom and intellect and lower in quality than that of man, cherish such great eagerness for freedom, then, how great man's desire for freedom would be! Take the example of jail and prisons where prisoners and captives are provided with their basic needs and necessities. But, every prisoner feels restless and uneasy and wants to be set free from the bars of jail. For, it is a part of human nature to live free. When a community gets victory over another community and enslaves it, the sense of slavery makes other feel uneasy and restless and also people of conquered community are deprived of freedom of their persons. That is why, in the various countries of the world, thousands and corers of people have sacrificed life, property, and children even their honour in order to set free their countries from the claws of slavery. Our country India is a bright example of freedom movement. Cage is a cage whether it is made of gold.

Islam has recognized freedom of a man as to be his natural and inborn right. To Islam, as a human being, the whole of human race is equal. Thus no one has right to enslave other people of one's own class. The Messenger of Allah has proclaimed:

''O mankind! Your Allah is one and you have but

one father. You are the children of Adam and Adam was made of clay. So in the sight of Allah the most honoured is the most righteous among you. No Arab has preference over a Non-Arab, No white man has any preference over a black, save piety.''

The concept of Oneness of Allah and human unity infuses mankind with a revolutionary creed which puts an end to the discrimination based on race, family, language and geographical boundary. It also lets sense of superiority and inferiority not grows among the people of the same nation and disarms the strong among them against power of enslaving the weak. The concept of rights of freedom and equality emerged during the few centuries past is, in true sense, the consequence of Islamic instructions. Before the advent of Islam the whole world was ruled over by a monarchic system. The then empires i.e. Iran and Rome etc. all were built on dynastic system. India and China too were ruled over by monarchs; and dynastic system had deprived people even the imagination of freedom and democracy. Europe regards Plato and his disciple Aristotle the founders of the ideology of the democratic system, and the book "Republic" penned by Plato is considered to be the first work on this subject. According to Platonic Theory, only Philosophers have right to rule over the world. The rest of the people are divided into different categories such as soldiers, slaves and peasants. According to him Allah has made philosophers of gold. Their helpers are made of silver. Peasants and the likes are made of iron and copper. What a wonderful ideology this is!

Aristotle the Plato's disciple is the second famous

thinker who, after Plato, came up with the theory of democracy. But his theory shows an unjustified and unfair classification of the society. According to Aristotelian theory, the poor, their children and their wives all are inborn slave of the rich. He also dislikes equal status to be accorded to the poor and their share in the government. When the eminent philosophers have such mean thinking and ideology, then what about the common people?

It is Islam which taught mankind the lesson of human unity and conferred honour upon them. Also it infused people with spirit of according honours to one and another irrespective of race, colours, poverty and riches. Muslim Society followed human equality and unity as a divine belief. Even a common man did not hesitate to put up his case before the empire. Hazrat Anas relates that they were sitting in the court of Hazrat Omar (RA). A Copt from Egypt cried for assistance. Hazrat Omar (RA) inquired him. He said, 'Amr bin-Al-Aas held a competition of horse race. My horse excelled. People saw it too'. But Muhammad Amr Bin Al-Aas began to say, ' By Allah, this is my horse'. When he came near me I knew him by sight and said, 'This is mine'. Hearing this he started beating me with whip. He also said, 'I am scion of noble family'.

> Hazrat Omar (RA) wrote a letter to Amr-bin-Al-Aas and asked him to come to him along with his son. The reporter says that Amr-bin-Al-Aas sent for his son and asked him whether he had done any wrong. Then he came to Hazrat Omar

(RA). Anas relates that he was with Omar and he saw Amr coming clad in turban and sheet. Hazrat Omar (RA) looked around to see whether his son was with him or not. He was following his father. Hazrat Omar (RA) sent for the copt and ordered him to beat the scion of the noble family. The narrator says that the copt beat him bitterly. Then Hazrat Omar (RA) said, 'Whirl the whip over Amr's head, because his authority incited his son to beat you'. The copt replied that he had taken revenge on offender. Hazrat Omar (RA) said to the copt, 'If you beat him, I would not intervene you unless you would stop with your own will'. After that he said, 'Amr! Since when did you make them slaves while they were born free?' Then Hazrat Omar (RA) asked Egyptian to go with no fear and write to him if he had any difficulty.

(Seerat Omar, By Bin Jauzi: 97-98)

The world tasted freedom after a quite long period. Strangely enough, till half century past, more than half of the world was enslaved by the western communities, which take the credit of human rights, rights of freedom and democracy for themselves. Even today they have occupied many regions of the world. America and Britain also along with Portugal and South Africa were in opposition to the resolution approved by General Assembly in U.N.O. to declare racial discrimination to

be a legal crime in November, 1973. Today itself, non else but people from white race can only be elected as the President of America.

This truth must be honestly realized and acknowledged that even in our Indian peninsula the first freedom fighting was initiated by Muslims. The war that was fought against British Rule in 1857, continued to 1947. Thus it lasted for ninety years. The first half of this period i.e. forty five years bear witness of Muslims' sacrifices and their bloodshed on the every corner of the country. During these forty five years not only common Muslims but also religious scholars of Islam such as Sayyed Ahmad Shaheed, Shah Ismail Shaheed, their companions, Ulama of Sadiqpur, Maulana-Fazl-Haque Khairabadi and many other scholars of Islam and priests specially took part in freedom movement, sacrificed their property, wealth and at last their souls as they were martyred in freedom fighting.

The number of scholars of Islam who took part in freedom fighting during next forty five years was larger than that of common Muslims who participated in freedom movement. The basic aim behind establishing Khilafat Movement, Jamiat-Ulema-e-Hind and Majlis-e-Ahrar was scaring the British away from India and setting India free from cruel claws of British rule. Alas! People have forgotten these organizations. They remember only congress which was then founded in order to promote relations between Indians and Britishers. Sheikhul Hind Maulana Mahmud Hasan and his disciple Maulana Obaidullah Sindhi were the most active members and pioneering leaders of Reshmi-

Rumaal and Quit India Movements. Here it is important to note that the brave and sincere religious scholars of Islam (Ulema) struggled and strived for freedom and made a lot of sacrifices for the nation and country, but they never wished that they should be offered portfolios in the government. They made sacrifices in order to earn the good pleasure of Allah, not to gain name and fame in this mundane world. So, they went back to their previous jobs and work after India had got freedom. Freedom is man's innate and inborn right. It is a heinous crime to subjugate a nation. Thus waging a war against cruelty is Jihad and sacrificing oneself is an act of martyrdom.

TERRORISM AND ISLAM

Human society is as in need for peace and security as survival of a man needs food and air. The holy Qura'n asked people of Arab to call to their mind the special favours bestowed upon them. It is Allah Who provided them with food against hunger in valley without cultivation. They had no proper law and order. There was complete anarchy in the Arab. Allah bestowed upon people of Arab divine law and a safe atmosphere in order that they should earn their living peacefully.

Allah says:

Let them worship the Lord
Of this House
Who provides them
With food against hunger
And with security
Against fear (of danger).

(Surah: Quraish; V: 3-4)

Terrorism is a deadly poison for safety, security and peace of the society. Academic development and growth is held up in a society wherein people do not feel safe and secure and always worried about their property, wealth, honour and soul. It causes civilization and culture to begin to decline and moral ethics begin

to decay. Insecurity also brings infertility to every aspect of life. Thus nature requires one to feel worried about terrorism and violence.

Islam is a religion leavened with safety, peace and security. The two words “Momin and Muslim” are applied to the adherents of Islam. These two words reflect inner nature of Islam that is meant for safety and security. Momin is derived from ‘Amn’. This word stands for one who guarantees others safety. Muslim is derived from ‘Silm’. It denotes safety and reconciliation. Thus it implies one who loves peace making and reconciles with other. The Messenger of Allah has elucidated the connotation of these words. He said:

> ‘He is a true believer from whose mischief
> his neighbours feel secure.’ *(Bukhari)*

Here we had better understand what terrorism is? Is it terrorism to protest against tyranny, oppression and to make a collective effort to put an end to cruelty or is it applied to one who rules over others unfairly and cruelly and threatens a nation to live at one’s own disposal? So far I think no one in the world who has the least sense of justice will agree that an attempt to combat oppression, tyranny and injustice deserves to be termed as an act of terrorism. So we see that various nations of the world waged war against those powerful ones which forcibly occupied the weak nations and backward countries and made them their slaves. Needless to say, freedom struggle and fighting resulted into killing numerous people. The battles were fought to liberate the nations from tyrant rulers and empires.

As a result, the brave men, who actively participated in the battle of freedom, were conferred upon title of freedom fighters. Will freedom fighters also be called terrorists? Our country India itself had suffered from the bloodiest war for ninety years. By virtue of freedom fighting, we abolished slavery imposed upon us by Britishers. If we had compromised with slavery, we would not have had a great loss of human beings. Will struggle for independence be called to be an act of terrorism?

Of course! It won't. It is not an act of terrorism to struggle for putting an end to oppression and tyranny; rather it is an effort to combat terrorism and fighting for the right to freedom, extirpate oppression and violence. No religion in the world has called the act of annihilating cruelty, tyranny and injustice to be that of terrorism. Hindu history reads a very famous war which was fought between Kaurava and Pandava. On this occasion the sermon that was given to Arjuna by Krishnaji is on record in Gita. This sermon clearly imparts that it is a noble act to defend of one's own legal rights, fight for the right to freedom and extirpate cruelty and injustice. The holy Qura'n too indicates to the same message.

Allah loves not the
Shouting of evil words
In public speech, except
By one who has been wronged.

(Surah: Nisa; V: 148)

It is a matter of wonder that America and

other powerful western nations label many other countries of the world as terrorist countries, whereas they thems-elves are involved in the worst sort of terrorist activities. America blames Iran and Sudan for violence and terrorism, while America itself, with the help of Raza Shah Pahlawi, many a time has tortured Sudan and brought irreparable damage and loss to it. Thus America perpetrated international crime of terrorism. Israel has illegally occupied many territories of Palestine and Syria and had several attacks on Arabs and made a massacre of innocent people. But it too accuses Palestine and Syria to be of terrorist ones. Western nations are not ready to grant recognition to Taliban government in Afghanistan, though Taliban is ruling over the three fourth part of the land. Egypt and Turkish governments charge Al-Ikhwan-Al-Muslimeen and Islamic movements in Turkey with fundamentalism, whereas both governments are ruling over countries at the threat of gun and weapon. Secularism has been crumbled under their feet.

Our country India is too playing a role of double standard. The hooligans and rascals who demolished Babri Mosque publicly and shot innocent and empty handed Muslims down at Mumbai and Surat, were seen wandering freely and they were not labelled as terrorist. But on the contrary to it, those who staged protest against this heinous crime and raised a voice to put an end to this wrong deed and worst sort of terrorism were called terrorist. What a wrong interpretation of the word 'Terrorism'!

We had better define the true import of terrorism

and terrorist. Blaming wronged one as terrorist instead of tyrant is itself a moral crime. Further more, it will bring no solution to terrorism. Islam has strictly set up concrete principles concerning revenge on evil. One is not allowed to trespass the strict limitations.

The Qura'n orders:

The recompense for an injury
Is an injury equal thereto
(In degree).

(Surah: Shura; V: 40)

A hadith is transmitted in Mu-atta Imam Malik:

'One should neither initiate an offence nor should one transgress the strict limitation while at taking revenge on anyone'.

But how would it be possible to put an end to activities like terrorism? Initially the causes and motives which help terrorism takes place should be carefully looked into and pondered over. When legislation fails to provide people with security against injustice and cruelty; and protection for their rights, then people feel disappointed and perpetrate crimes. Economic depression and unemployment incite violence against capitalism, as a big number of unemployed youth have joined Naxal Movement. Deprivation of political interest is also a basic cause of terrorism. Kashmir, Assam and Punjab are three states of India where deprivation of political interests has caused terrorism to take place. Racial discrimination, communal conflict and sense of superiority because of caste system also make society

suffer from mischief, rebel and communal violence. Phulan Devi's role as a bandit queen is a bright example of violence confronting upper caste, who revolted against cruelty and injustice imposed upon lower castes by Thakurs. She behaved people from upper caste very abusively. Mayawati also always shouts at people from upper caste and rebukes them. Overlooking the real factors and motives causing violence and terrorism is as one who waters the branches of plant instead of its root. It is ordained to the nature of Islam that, first of all, it looks into the root of a problem then brings solution to it. Once, Arab's animalism and their lawless society were quoted as a famous proverb in history before advent of Islam. But by virtue of their adherence to Islam, they became envoy of peace and love. Islam put an end to the sense of economic deprivation by infusing Arabs with the definite concept of life hereafter and devaluing the achievements of this mundane world.

The Qura'n reads:

And what is the life
Of this world, but
Goods and chattels
Of deception?

(Surah: Hadid; V: 20)

Materialistic life has no importance in the canon of Islam. The sense of accountability to Allah helps even a poor and destitute dedicate his life to good cause of nation and society happily; and not to revolt against capitalism. Also Islam abhors hoarding of wealth. Zakaat, charity, unlawfulness of interest, prohibition

against hoarding wealth, and well managed system of legal heritage let the riches not to be hoarded in one hand. This system makes wealth roll from one hand into another. Islam commanded the rich among people to extend helping hand and kindness to the poor and destitute among them.

Islam does not permit any person who is put into authority to suppress any one lower in rank by exercising his political power. So far portfolios, castes and colour are not the causes of preference to be allotted to people. Islam has set up ability, worth and proficiency as a criterion to enter upon an office. Islam has guaranteed security and safety to life and property of non-Muslims as those of Muslims. The Prophet said:

Their bloods are like our blood and their properties are like ours.

To do justice and act of righteousness in a favourable or neutral atmosphere is meritorious enough, but the real test comes when you have to do justice to people who hate you or to whom you have an aversion. Thus Islam guaranteed justice even to one who had done wrong.

The Qura'n reads:

And let not the hatred of others
To you make you swerve
To wrong and depart from justice.

(Surah: Ma-e-da; V: 8)

The Qura'n orders us not to vilify the adherents

of religions other than Islam. It says:

> *To us our deeds*
> *And to you yours.*
>
> (Surah: Qasas; V: 55)

Islam strictly orders that innocent people from any community should not be afflicted with punishment though the wrongdoer or perpetrator belongs to them, because it is sinner who deserves punishment. The Qura'n reads:

> *Nor can a bearer of burdens*
> *Bear an other's burden.*
>
> (Surah: Fatir; V: 18)

According to Islamic point of view, everyone, be a commoner or a man of high portfolio, has right to raise his voice against any crime. If they demonstrate for a legal right, it should be granted, or it should be refused peacefully otherwise. A common civilian of the country also has been granted right to restrain the most powerful sovereign from doing what is wrong. Forbidding what is wrong and approving the truth is a basic lesson and message imparted by the holy Qura'n. Thus Islam demands people to defend of an evil with beautiful manner. The Qura'n testifies:

> *Repel evil with that*
> *Which is best.*
>
> (Surah: Muminun; V: 96)

The religion Islam is mercy for all. It guarantees peace, security, justice and equality to one and all. Kindness, mercy and act of granting pardon are the

meritorious features of Islam. It extremely discords oppression, tyranny and injustice. Rahman and Raeem (the most gracious and the most merciful) - the two attributes of the Lord of the universe find mentioned at numerous places in the holy Qura'n. The title, 'Mercy for All' was conferred upon the Messenger of Islam. Its centre is such a peaceful precinct that no one is allowed to throw a pebble even on a bird and to pull out a plant. So, the entire purpose of the conspiracy hatched behind the slogan of terrorism is distorting the true picture of Islam.

RIGHT TO DEFENCE AND VIEW POINT OF ISLAM

Allah Almighty has infused man's disposition with special sentiments and emotions. The very emotion is the fountainhead of expressing love, hatred, happiness and sorrow. At usual circumstances emotions are moderate. But man's emotions grow stronger when he suffers from extraordinary and unpleasant happenings and incidents. Thus painful incidents make him feel more emotional and sentimental than those of pleasant ones. Grievous calamity and incidents bring so heartrending suffering and affliction to man that sometimes he loses his temper. If, in crucial time, he is not granted the right to express his reaction in perfect harmony with constitution of the country; and justice is not guaranteed, the law and order of the country will get more deteriorated.

Islam allows reaction to put an end to oppression and transgression. But it should be made in consonance with divine laws.

The Qura'n reads:

If then any one transgresses
The prohibition against you,
Transgress you likewise
Against him
But fear Allah, and know

That Allah is with those
Who restrain themselves.
(Surah: Baqara; V: 194)

This verse directs to certain important points:

One is not allowed to take the offensive on any one whether he is a Muslim or a non-Muslim, a friend or a foe.

Another verse of the Qura'n orders not to transgress the strict limitation even during war.

The Qura'n reads:

Fight in the cause of Allah
Those who fight you
But do not transgress limits
For Allah loves not transgressors.
(Surah: Baqara; V: 190)

This verse also denotes that a scope of revenge in order to put an end to an illegal reaction is permitted. But it should be done in perfect harmony with prescribed law, so that it could restore peace and love. There also must be a law of equality and strict limits should not be transgressed. Before advent of Islam it was a custom prevalent among Arabs that they would kill a free man from another clan in retaliation for their slave victim, though the killer was slave. Similarly, if a woman was killed by another woman, people of her clan would insist to kill a man from homicide's tribe in retaliation for a woman victim.

> And in retaliation for a single person, the members of slain's clan would assassin a large number of people from killer's family. And in retaliation for an injury they would cause people to suffer from many injuries.
>
> *(Mafatihul-ghaib; 3/28)*

The holy Qura'n strictly declared such revenge and retaliation to be illogical, unreasonable and unlawful. Of course, Qisas (retaliation) is permissible. Islam has much mitigated the horrors of the pre-Islamic custom of retaliation. In order to meet the strict claims of justice, equality is prescribed with a strong recomm-endation for mercy and forgiveness. Islam says: 'If you must take a life for life, at least there should be some measure of equality in it. The killing of the slave of a tribe should not involve a blood feud where many free men would be killed; but the law of mercy, where it can be obtained by consent, with reasonable compensation, would be better. The law of equality lays this principle that in retaliation, a free should be killed for free, slave for slave and woman for woman. The Qura'n proclaims that an act of exceeding the limits deserves punishment. It reads:

> *Whosoever exceeds the limits*
> *Shall be in grave chastisement.*
>
> (Surah: Baqara; V: 178)

Three things are very important as in regard to retaliation and reaction. Firstly, whosoever perpetrates a crime must be investigated carefully and properly. For, mere suspicion is not sufficient to impose punishment.

An act of penalizing an innocent person is rather worse than that of acquitting a sinner. The Messenger of Allah too ordered that no one should be afflicted with trial and tribulation on the basis of mere suspicion only. This principle has been well received world over as a civilized penal code system. But it is a matter of sorrow that our Indian Government itself, a few years ago, got a new law named TADA implemented. It caused innocent people a huge damage and much harm. They had to suffer from physical as well as mental torture. Thousands of people were forcibly picked up by the police under TADA; kept under police custody and tortured badly for many years. But even one percent of charges filed against people on the basis of mere suspicion could not be proved to be true. For, police failed to bring clear and authentic proof in favour of the case.

This verse denotes another fact that when the case was investigated and someone was found to be guilty of a crime, then the sinner would be punished only. It is not allowed at all to convict other people from his family, region or his nation of crime and then to behave them like a criminal. For instance, if a Muslim is killed by the people of some other nation, we will not be allowed to attack or kill whoever falls into our hands from the community of homicide. Hazrat Umar (RA) was martyred by an Iranian namely Firoz. Hazrat Omar's son Ubaid, in retaliation, killed many Zimmis who were then living in Madina. When Hazrat Osman held the office of Caliphate, a lawsuit was filed against Ubaid in his court. Hazrat Ali and most of the companions of the Prophet (PBUH) were of the opinion that Ubaid must be killed

as the law of equality (Qisas). But Marwan intervened by citing this logical point that this event had taken place before Hazrat Usman held the office. Thus this issue was hushed up. When Hazrat Ali was entrusted with the responsibility of Caliphate, he wanted to reopen this case. But Ubaid ran away and joined Ameer Mo-Avia and killed in the battle of Siffain.

It is a matter of incivility and cruelty to attack on the innocent people of a community with whom we have signed an agreement to provide their soul and property with safety and security, though the perpetrator belongs to the same community. The sinner should be punished only.

Third point is that the law of equality must be maintained in retaliation. Islam does not allow trespassing on the strict limitations.

The Qura'n clarifies:

We ordained therein for them:
Life for life, eye for eye
Nose for nose, ear for ear
Tooth for tooth and wounds
Equal for equal.

(Surah: Ma-e-da; V: 45)

It is also important to note that if you have been wronged or harmed by anyone from your own country, you must take the perpetrator to the court and not take revenge on him by your own self. For, if you do so, you will commit an act of breaking the law. Authorizing oneself to take revenge against a crime would, no

doubt, cause society to suffer from chaos, lawlessness and disorder. That is why all sorts of judicial proceedings must be accomplished by the judicial system.

According to Hanafi School of Thought one is granted right to defend of one's soul and property if one is attacked or is in danger, rather it is an obligatory duty to defend of oneself. This must be noted that if, while at defensive proceedings, accidentally assailant is killed, no sort of revenge would be taken on defender as law of equality. So far retaliation is concerned, if a compensation less than that of killing is sufficient, then act of beheading should be averted. All the religions of the world with no exception have regarded selfdefence as one of man's fundamental rights.

In short, as in regard to retaliation and law of equality (Qisas), Islam has set up clear, moderate and balanced principles as well as full of justice and peace loving concept. Thus Islam demands Muslims, wherever they are in the world, among friends or enemies, they must accord reverence in full measure towards Islamic instructions concerning the rights to selfdefence and they should not at all trespass on the way of moderation and justice.

The Qura'n declares:

Let not the hatred of others
To you make you swerve
To wrong and depart from
Justice.

(Surah: Ma-e-dah; V: 8)

INJUNCTIONS CONCERNING DISARMAMENT

There in the month of October from 24 to 30, it is celebrated 'Disarmament Week' by United Nations throughout the world. This celebration basically aims at drawing the attention of the whole world towards reducing the effort of proliferating deadly weapons of mass destruction. Today, the countries that claim to be civilized and protectors of human rights are themselves proliferators of weapons of mass destruction. These weapons already have destroyed lakhs of human lives in last 50 years. On one hand they incite war among under developed and backward countries by supplying weapons to them, they also, on the other hand, try to convince them to initiate peace talk and settle their disputes with reciprocal understanding in order to restore peace and security in the world. No sooner did Malaysia, Japan and Korea listed their names as the most developed industrialist nations than the western countries invested their all efforts in proliferating weapons so that they could have complete control over weapon technology and defence security; and compel the eastern countries to depend upon them for their national safety and security too. Needless to say, it seems to be a fun that the countries that themselves proliferate advanced weapons convince others to stop their effort of enriching them with weapon technology.

Let us have a glance at Islamic principles and see what does Islam view in this regard? Weapons are of various ranges. Some of them have limited range i.e. sword, gun and arrow attack on only one person at a time. During these days, when war is supposed to be fought, common localities are got vacated and weapons which are used in wars attack on military hideouts and army stations only. These weapons fall into the category of weapon with limited range.

The weapons of other kind are those, which penetrate the farthest populated areas and knowing no discrimination, destroy army stations including common residential areas. Children, women, the old, the sick and innocent people are killed. Their cattle, fields and houses are ruined. Industries and factories which provide people with provisions too taste destruction. Such weapons do not serve defence purpose; rather they are basically a powerful source of tyrannizing others and occupying their land. Islam views that self defence is one of fundamental rights of human beings, countries and nations as well. It is not only permissible to protect one's soul, property and honour, rather sometimes it becomes an obligatory for one to ward off any sort of attack as possible as he could do. The Prophet said, "He who was killed while defending his religion is a martyr. One who was killed

while at protecting his property is martyr. One who was killed while at fighting to defend his family is a martyr".

(Tirmidhi: I/261; Kitabud-diyat)

Weapons and arms with limited range which are sufficient for an individual or a nation to defend against an attack are not only desirable but also required too. On the occasion of the treaty of Hudaibiya, pagans demanded Muslims to come with no arms. The Prophet (PBUH) strictly rejected them and insisted that they would have their swords with them though they would be put into their sheaths. Hazrat Omar transmits a report that when he (SA) was at asleep he would lay down his sword on his bed. It is also reported that the Messenger of Allah did not go out of the locality even for relieving himself or offering Eid prayers but with a spear. The reason is that Muslims were running the risk of their lives and property in those days. So, they needed arms to be kept with them for protecting themselves. As a person or an individual is granted right to protect himself by any means and maintain preventive measures, every nation and country has right to proliferate weapons for their safeguard from any attack.

The Qura'n says:

Against them make ready
Your strength to the utmost
Of your power.

(Surah: Anfal; V: 60).

Proliferation of weapons as an instrument of oppression, terrorism and tyranny or killing innocent

people is discarded in the sight of Islam. Islam has clearly prohibited from killing old people, women and children even during war. Once in a battle, a woman from enemy side was found slain. The Prophet (PBUH) expressed his displeasure when saw her. He said "Let women and children not be killed". (Bukhari, Muslim) Similarly common civilians and those who are not the part of the war should be provided with security for their lives. The Messenger of Allah forwarded an order to commander-in-chief Khalid Bin Waleed not to kill a woman and a labourer. (Abu Dawood). Prohibition against killing a labourer implies that innocent civilians should not be targeted. Hazrat Anas Transmits a report that he (SA) has forbidden to attack on an old person. He said, "Do not kill any old person". (Abu Dawood) The Messenger of Allah declared that no one should be set ablaze. He said, "No one else but Allah has only the right to punish one with chastisement of fire". (Bukhari) This hadith clarifies that fire weapons and missiles are not allowed to be used in wars except when there is no other solution to put off the war. Before the advent of Islam Muthla (mutilation) an inhumane custom was in force among Arabs i.e. the victorious army would severe some organs of enemies' body after dominating over them. Islam terms this inhumane act to be Muthla (mutilation) and thus it has declared it to be unlawful. Abu Dawood reports a hadith on the authority of Samurah Bin Jundub. "The Messenger of Allah prohibited against mutilation". Here we may infer the same decree as in regard to chemical weapons, because they too mutilate the face of living beings.

Precepts and principles framed by the Messenger of Allah regarding war have given this clarity that Islam does not approve proliferation of long range fire missiles, nuclear weapons and those of mass destruction, even for fighting a war, because victims aimed at by these weapons are not limited, rather their effect results into killing women, children, old people and innocent civilians. They also destroy, with no exception, big cities and reduce provinces to ashes. Also a large number of people live as handicapped and paralyzed because of these weapons. Islam not only supports the steps of ceasing such weapons but also it wants to put a ban on them gradually. Movement of ceasing weapons may not be successful until the agreement signed by the nations should be adhered to by all of them. All the nations, word over, must respect this agreement. If a few nations abide by the rule, but on the other hand, some other nations are busy at making latest nuclear weapons, it would be a clear unjustified act. It will also help tyranny and oppression grow increasingly. Islam, of course, allows arming oneself with such weapons which may compete with those of enemies' atomic energy and power. Thus Prophet of Allah (PBUH) used Minginique in some of the battles and launched it onto the arm forces that

were locked behind the gate of the fort. Similarly, the Prophet of Allah allowed setting the gardens owned by Banu Nazir on fire, because he had no other option to fight with them

(See Abu Dawood, Hadith2615)

Indeed, Islam not only likes to cease the weapons but also it wants to put an end to proliferation of the weapons of mass destruction. If the nations of the world all honestly adhere to the treaty of disarmament reached among them, it will definitely stop human beings from going to commit themselves suicides and certainly it will change the world into a peaceful globe.

NUCLEAR WEAPONS THE VIEW POINT OF ISLAM

The Second World War came to an end by exploding heavily on the two biggest cities in Japan. It was early morning. The sun was appearing from the sky. But it was completely unaware that the two famous cities of Japan would be covered with darkness of death before it rose up. America dropped huge explosion on these cities which resulted into killing lakhs of people and leaving others paralyzed and handicapped. The burnt human organs were scattered in the air as lava. Even today no vegetation grows on this land. Western nations had prepared such a dangerous and deadly bomb only to demonstrate their atomic power and energy and kill a large number of people within a few seconds. But eastern nations were psychologically so dismayed and frightened that Russia and China from amongst them emerged on the earth with their own nuclear weapons and they excelled even the most powerful countries which have the most advanced technology of nuclear power. India locates in China's neighbourhood and China has forcibly occupied an important piece of Indian territory. These crucial and challenging circumstances left no other option for India than equipping it with nuclear weapons as preventive measure. Thus it had a successful nuclear test in the days past. Being a Muslim we should not take this

issue as that of politics and defence only. We should see that what Islam views about it. The most abhorred thing in the sight of Islam is tyranny. Snatching away the instrument of oppression and protecting people from the atrocity of oppression is the most appreciable act in the sight of Islam. The Prophet said,

"Help your brother, whether he is an oppressor

Or ill-treated (snatch away the instrument of oppression)."

Islam has granted right to self defence and protection to every individual, nation and country. But this right has been strongly bound with concrete principles that should be adhered to by all at any cost so that prescribed limitations might not be transgressed. Islam is the first code and conducts of life among the world religions which has established principles for war and duties for conquerors thereunto vanquished ones as well as admonished warriors to abide by the rules and not to be hostile and uncivilized.

Imam Muhammad the famous disciple of Imam Abu Hanifa is the first person who penned two books 'Siyar-e-Kabeer' and 'Siyar-e-Sagheer' on the aspect of Inter-Nations Relation. Even western writers have recognized the importance of these two books.

> So far war is concerned; the Messenger of Allah has formulated precepts in clear terms. He said, "During war no one should be set on fire". Once he said, It is Allah Who has right to punish anyone with chastisement of fire". *(Bukhari)*

He (S A) prohibited from snipping (night attack). The reason is that aged people, women and children all suffer from the night attack. The Prophet of Allah (PBUH) specially said to Khalid bin Waleed, "Do not kill a woman or an old person". (Abu Dawood) Before advent of Islam it was a customary fashion prevalent among Arabs to mutilate the face of dead body. Usually some stone hearted men from conqueror side would cut off ears, nose and other organs of the slain of the vanquished army, and wear round their necks after putting these parts into a garland. The Prophet (PBUH) declared it to be an inhumane act. The Messenger of Allah said that Allah has ordered us that kindness should be manifested in every action and deed of ours even while at killing and slaughtering an animal. (Muslim on the authority of Shaddad bin Aus). Let alone human beings, the Prophet (PBUH) has forbidden even to brand on the face of an animal. *(Tirmidhi)*

All the precepts and principles prescribed by the Messenger of Allah for conducting a war declare that fire weapons that mutilate the faces of people are not allowed to be used in the war. And the weapons by which, soldiers, old people, patients, civilians, handicapped men and women are recklessly aimed at, are not permissible too. Similar is the rule with nuclear weapons. For, nuclear weapons are also instruments of

mass destruction. Besides man beings, animals, cities, buildings and colonies are destroyed by these weapons during war. The farming fields with green grass and trees are changed into infertile and deserted land.

Furthermore, a large amount of money is invested in proliferation of these weapons. Arrangements of advanced technology and resources as how to proliferate and protect it, as well as make its aim accurate, all stages require such a huge expenditure by which thousands of illiterate children can be educated and needs of orphans may be fulfilled. In order to gain just a name of super power, reducing such a large economic resource into just a heap of gun powder is neither permissible in Islam nor is it appreciated from human and moral perspective. From the perspective of defence, proliferation of such weapons is permissible, but it is not allowed to initiate an attack by these weapons. It is, as the Qura'n says, a source of striking terror into the hearts of enemies so that they could dare not to attack.

In these days western powers are making a lot of efforts to stop Asian countries from enriching themselves with nuclear power. But they are not true to their intentions. In Second World War, though America dropped nuclear bomb on one of the Asian countries, yet it poses now itself for a serious country in this regard. The countries which always showed tolerance and patience are today convicted of having nuclear weapons. In the present time nuclear power is such an advanced resource that persuades a country to have moderate and soft attitude towards other ones. America and Russia both have got nuclear power. Thus no war was

waged between them, though they had a great conflict. Similarly no war took place between Russia and China. Ever since India equipped itself with nuclear power and had successful test no one of its neighbouring countries dared to invade on it. Do the economic conditions of Asia permit them to make such an expensive weapon? Certainly it doesn't. Thousands and lakhs of people in Asia itself are dying of hunger. They are homeless and living under open sky. A big number of orphans and widows are deprived of love and tender and waiting for help and assistance from their government. Can nuclear power satisfy their hunger and remove their poverty? The nations of world as a whole must change their attitude of enriching nuclear power and they had better endeavour to remove poverty, injustice and corruption from their own countries.

CONCERNING CHILD LABOUR

Allah Almighty has infused human beings with strength, power and faculty of wisdom, talent and true understanding, but their babies and infants are so weak and have no sense and wisdom. So far animals' newly born babies, they start walking and grazing within a few days. They also recognize what is beneficial and injurious to their health. It takes human beings a long span of time even to turn their sides and comprehend fierce flame and coolness of the dew drop. So, the parents were entrusted with the duties of their upbringing, care and nourishment. Every child, whether he is of fair colour or dark black, tidy or untidy; his birth takes place in well off family or in a hut of the poor parents, has an attractive face alike. His innocent smile attracts people towards him and his cry causes even a man of hard hearted to feel unrest. So far parents, they love them dedicatedly.

Islam holds children in a high esteem and has laid down concrete precepts as how to fulfil their requirements of life and provide them with bread and butter. Their education and upbringing are of paramount importance. Thus near relatives of a child have the obligation to look after him if his parents have passed away. The Messenger of Allah has declared glad tidings

for one who looks after an orphan. He said, "One who looks after an orphan and I are like this". (He indicated to his two fingers).

> It is a better act of piety for the parents to teach their children a good manner than spending out seven pounds of grain in charity. *(Tirmidhi)*

The Messenger of Allah, when the battle of Badr was over, fixed a ransom on behalf of the men of letters amongst the pagan captives that each of them would teach ten of Muslim children as how to read and write. Although Muslims, at that time, were in the worst state of poverty and indigence, yet the Prophet (PBUH) preferred education to a wealth ransom.

The Prophet (PBUH) said:

> "He is not one from amongst us, who does not show tenderness to the younger and respect to the elders. *(Abu Dawood)*

> Rahm (mercy) is a comprehensive word which includes all sorts of good behaviour, well being and welfare. Engaging minor children in work and depriving them of education is an act of tyranny as one eats oneself and let one's children go hungry. If the children are not imparted education and training, they will face moral and economic backwardness forever. The Messenger of Allah commanded not to engage the children of below ages in

> work. He said, "Do not make your minor children earn living. If they fail to earn, they will commit theft". *(Muatta-Imam Malik)*

Engaging minor children in earning causes many harmful aspects to their health. A child labourer does not grow into man of a sound healthy body. Employers do not take any care of their health. Moreover, they put them under difficult work beyond their strength and ability. Thus their economic future seems to be dark and they receive not but scanty wages throughout their lives. Further more, they remain uneducated and their progeny faces educational backwardness and moral decay too. A great loss will be credited to a country or a nation if a large part of the country is left backward. A healthy body needs all organs of body to be kept fit and well. Every child is innately blessed with the faculty of various sorts of talent and wisdom. If their talents were invested in noble work properly, they would contribute a lot of advantages to the country itself. It is quite natural that a flower grows in mud and pearls are hidden in the priceless shells. If you happen to walk past the hotels along the roads in the city and interact with the children working in the hotels and restaurants, you will realize their excellence and talents manifesting in their eyes. Alas! They are totally neglected.

The Messenger of Allah said:

> "He who hurts someone, Allah will do him harm, and he who puts anyone under difficulty, Allah will make him face same hardship". *(Tirmidhi)*

Exploitation of children may not be stopped unless the mindset of people is changed at national level. Parents and guardians must be convinced that if they are ready to make a small sacrifice today and let their generation receive education, this small sacrifice will help their children grow into educated and prosperous citizens tomorrow. Muslim children due to lack of education are more backward. So, Muslims must work hard to get their generations educated.

Seemingly three reasons are main factors of engaging minor children in labour work.

Poverty of parents

Unawareness of parents and guardians

Parents' greed for unnecessary wealth

For instance, if a person dies or gets paralyzed and there is no one else in the family who can bear the household expenditure, then a widowed mother unwillingly gets ready with heavy heart to send her small children in order to earn bread and butter so that they could survive with respect and honour. Society, often appears to be selfish and tyrant. Not to speak of extending helping hand and generosity to the needy and indigent people in the society, it is not ready even to have a narrow glance at the huts of poor people. Sometimes it thinks poverty a good chance to molest the girls of the poor in the society. So, poor and helpless parents are in no way to be blamed for child labour. One of the precepts of Shariah clarifies that if one is bound to adopt any of the two evils, one should choose the lesser of the two.

Government must take responsibility upon itself. Thus it should extend basic necessities of life to poor and helpless families as much as possible. The Messenger of Allah said:

"Whosoever dies leaving a burden behind, it belongs to me. He who left wealth, it will be divided among his heirs".

During the reign of Hazrat Omar (RA), no sooner a child was born, than hundred dirhams were fixed for him as stipend. Constitution of severe laws against child labour merely will not help government check this wrong system if it does not look into the real causes and factors of child labour and come up with some brilliant scheme to solve this problem. The huge amount of money which is unnecessarily used in decorating the picnic spots with flowers and fountains; and in adornment of the brick built bungalows for highly profile diplomats and politicians with all sorts of luxuries and costly comfortable assets, must be invested in a good scheme as how to meet the basic sustenance of the poor and get their generation educated.

Owners and employers who need small children be engaged in their shops and factories also ought to take care of their health and let them not be overburdened with difficult work. Many reports and informations related to child labour have been sought world wide also display the fact that some of the employers transgress the boundry of working hours and keep children engaged in work constantly for sixteen or seventeen hours, but they pay less wages to them. The Prophet

(PBUH) has inspired employers to equip their male and female slaves both with good education and social etiquettes. A provision of good academic curricula must be prepared for servants and maids so that they could dream of their bright future. Thirdly their wages must be paid in full measure.

How old boys or girls will the word 'child' be applied to?

New medical science has made a research that the word 'child' is applicable to the fourteen years old boys and girls. The same period of the age has been fixed by the Messenger of Allah to make a distinction between an elder and a younger one too.

> Abdullah Bin Omar relates that when he was brought before the Prophet and permission was sought to participate in the battle of Uhud, the Prophet (PBUH) rejected him. Then on the occasion of the battle of Khanduq, when he was produced before the Prophet again, he was allowed to take part in it. When Naafai (RA) told Hazrat Omar Bin Abdul Aziz this story, he said, "This is the age which demarcates a white line between an adult and a boy of below age". Thus he wrote letters to his governors to fix a stipend of military service for the boys who had attained fifteen years of their ages. *(Bukhari)*

But strangely enough, government regards

fifteen years old boys and girls to be adult, in regard to labour work, but so far marriage, the government considers the boys and girls of the same age to be those of below age. Islam views that boys and girls, who have attained fifteen years of their ages, will be considered to be adults and grown-ups in all walks of rights and responsibilities.

RIGHTS OF LABOURERS

Tomorrow is the first May. As May sets in, discussion about rights of labourers and their duties is held in full swing. The problem of labourers is one from amongst the most prominent issues of half century past. Prosperity of the whole world depends upon their hard work and tireless effort. Tall and grand buildings, neat and clean roads, green fields of rural areas and wriggling rivers all are existing but by virtue of their blood, perspiration and strength of their arms. But irony is that labourers get the least share in economic prosperity, though they should have been given the largest proportion.

Islam has laid down clear instruction about rights of employers and employees and bound them with balanced and moderate principles.

> Firstly, Islam has held labourers in high esteem and negated the concept of humiliating and looking down upon labour class. The Prophet said, "Hazrat Moses worked for Sho-eb (Alaihs-salaam) for eight to ten years". *(Musnad Ahmad)*

The Prophet of Allah said:

"Earning one's livelihood by lawful means , in the sight of Allah, is better than participating in a war (Jihad) led by a just leader for one year". *(Ibn-Asakir)*

The Prophet said:

"One who makes efforts in order to provide small children, old parents and oneself with provisions of life, is like one who fights in the path of Allah". *(Tabrani)*

Bukhari transmits a report on the authority of Abu Hurairah and Miqdam (RA) that the Prophet Dawood (PBUH) would earn his living by his own labour.

"Allah loves the believing slave who knows some art and use that art." (Tabrani; on the authority of Ibn-Omar)

The Prophet said, "All the Prophets of Allah have grazed goats and I myself used to graze Makkans' goats for a few carats". *(Bukhari – Ibn-e-Maja)*

"Farming was blessed as prosperous work and was ordered to be done too". *(Abu Dawood)*

Once, the Messenger of Allah said to Hakim bin Hizam, "Lawful earnings are those in which one's legs walk, hands work and forehead sweats". *(Dailami)*

Fixing of wages

Fixing of wages occupies the most prominent place among other rights of labourers. Let us read the following sayings of the Prophet (PUBH) in which he dwelt upon the rights of slaves.

> "The servants, they are your brothers whom Allah has given under your authority. So, one should give him to eat what one eats and clothe him as oneself. He should not be engaged in rather difficult task. If he has been assigned to do so, he should be helped." *(Bukhari: Muslim, Tirmidhi)*

The Messenger of Allah and his companions all strictly adhered to this instruction. Their servants and slaves were given to eat what they would eat themselves. The owners and servants would wear the clothes of the same quality. Once, Abuzer Ghifari and his slave were having on the sheets of the same cloth. A person requestfully asked him to take servant's sheet for himself and give another sheet of lower quality to his slave. Abuzer refused and referred to this hadith, "Clothe your servants as yourself".

It came to be known that a labourer or an employee should be paid wage in such quantity which could help him afford food and clothes as those of his owners and officials. Salary of a labourer must be fixed in a quantity affordable to bring up the members of his family, keep a servant and build a house if he needs. The Prophet of Allah has indicated to this point.

> “The one who is employed in our service should marry to a woman, build a house and employ an attendant”. *(Abu Dawood)*

Having held the office of Caliphate the first of the Calips Abu Bakar said:

> ‘’The sources of income which earlier I had were enough to bring up my family and children. Now I have been engaged in service of Muslims. So, the members of Abu Bakar’s family will be provided with their provisions from government’s income. Abu Bakar will work for Muslims”. *(Bukhari)*

Payment of wages

The Messenger of Allah ordered not to engage a labourer in work unless his salary is negotiated.

> “The Prophet (PBUH) did not reduce anyone’s wages”. *(Bukhari)*
>
> The Messenger of Allah said, “On the day of Judgement I shall oppose three persons. One from amongst them is he who employed a person and got his work completed by him and did not pay him his wages”. *(Bukhari)*
>
> Islamic Jurists write that an employer may pay the wages in advance or he may give the payment after the work is over. *(Fatawa Hindia)*

Quantity of work

Islam has given a clarity as how much work should be got done by a labourer. The Messenger of Allah said, “Do not make your servants do a work beyond their ability and strength.” *(Muatta-Imam Malik)*

The quantity of a job, its nature and duration of time may be decided in the light of this hadith. Thus fixing of duty hours will depend upon the discipline of health. Eight or six hours will be fixed as working time for a work, if the work can be continued for the same duration and it brings no harm to the employee’s health. Usually people want small children or old people work as much as that of grown-ups. Islam opposes it and regards it to be an act of oppression. It might be banned by the government. There must be provision of a holiday in a week for permanent employees, so that they could take rest and visit their relatives. Special medical leaves should be granted for those who fall ill. In the books of Islamic Fiqh all these matters have been clearly mentioned. *(Raddul-Muhtar)*

Good behaviour

How should an employer treat his employees?

The Messenger of Allah said, “They are your

brothers." This hadith denotes that employees should be treated kindly. The Qura'n highlighted the fallowing attributes of Sho-eb Alahis-Salam. It reads:

But I intend not to place
You under a difficulty
You will find me,
Indeed, if Allah wills,
One of the righteous".

(Surah: Qasas; V: 27)

This verse teaches this lesson that an employer must extend kindness to his employees and make them not suffer from mental and physical harm.

The life of the Prophet (PBUH) is a practical model for all walks of our life. Hazrat Anas (RA) served the Prophet as a personal attendant. He was so close to him (PBUH). He stayed with him (PBUH) from his childhood to his youth. But the Prophet (PBUH) never said 'Uff' to him and never said,"Why did you do so"? And never said,"Why did you not do so". *(Bukhari:Shama-ele-Tirmidhi)*

A Jew boy was among Prophet's attendants. Once he fell ill. The Prophet (PBUH) went to ask for his health. *(Bukhari)*

Bukhari and Muslim report that if the servant is engaged in a difficult work, the employer himself should help him to accomplish the job.

Proportion in the profits

It is a desirable act in Islam that the profits should be equally divided between employer and employee. Mudharabah is the same kind of the trade – a business in partnership. The mode of business is that the first party invests his money as a sleeping partner. The second party runs the business and undertakes all sorts of the responsibilities of business by investing his time and energy. Now according to the predecided condition each party will receive, for instance, fifty percent of the profits gained out of that business. The second party will receive benefit as a worker. The hadith in which the Prophet of Allah has urged an employer to provide cooking servant with two-three morsels of food, also supports this sort of business. *(Bukhari, Abu Dawood, Tirmidhi)*

Protection of rights

Islam did not only bind rights of labourers with moral instructions but also their rights have been given legal protection. Thus the government had got authority to intervene if the need is felt. Highlighting the duties of Muhtasib Qazi Abul Hasan writes:

> If a person gets the work done by a worker and pays him less wages or he puts the worker under difficult work, then

Muhtasib should stop him to do so and threaten him in accordance with his rank. Similarly, if an employee works less and demands more payment, then Muhtasib has right to snub him too. If they both deny one another, the matter will be referred to the higher authority to be settled down. *(Al-Ahkam-al-Sultania by Mawardi, Translated version, Chapter 20, P.399)*

Who will incur the loss?

Employment or labour work is of two kinds.

(i) Work is basic essence of a deal i.e. if you go to a tailor shop and give him a piece of cloth to make a shirt, the tailor's duty is only to give you the shirt after it was ready. He needs not any prescribed time to accomplish his job. The tailor is terminologically known as Ajeer-e-Mushtrak (joint employee). Now if he loses the piece of cloth, he will have to pay compensation for it.

(ii) Time is basic essence of a deal i.e. if you appoint a teacher to teach in your school for five or six hours daily, now, the teacher will be bound to be punctual and be present in the school during appointed hours, whether the students are in the school or not, and whether or not he teaches them. Similar is the case with a labourer who has been employed for a day long to do

the construction work. He too is bound to spend the whole day at site. The teacher and employees like him are termed to be Ajeer-e-Khas (private employee). If an article was damaged or lost by Ajeer-e-Khas unintentionally, he would not be responsible for it, thus he would not have to pay any compensation. (Fatawa Alamghiri)

The concept of bonded labourer

Islam considers labour work as man's personal matter. Thus man has been granted full freedom whether or not he should work for others. Even government can not compel a citizen to work for itself except when the country faces crucial circumstances and there is no other option than engaging a citizen forcibly in a service for the sake of national and social security and upliftment. This is why Islamic Jurists have made the consent of the both parties, bride and groom, while at entering into bond of marriage (Nikah) to be essential as that of other business transaction. *(Al-Fatawa-al-Hindia)*

Also Islam guarantees one right to move from one place to another and one may earn one's living wherever he wants in the world. The Qura'n reads:

He who forsakes his home
In the cause of Allah,

Finds in the earth
Many a refuge.

(Surah: Nisa; V: 100)

Duties of a worker or an employee

The duties of employees find mentioned in two short words in the holy Qura'n. The Qura'n says:

O my (dear) father! engage
Him on wages: truly the best
Of men for you to employ is
The (man) who is strong and trusty.

(Surah: Qasas; V: 26)

In the verse quoted above the two attributes of a good employee- strength and trustworthiness have been indicated to. It came to be known that a man free from these qualities should make no commitment to a work. So the Jurists have ordered to restrain a physician of unsound mind from medical practice. *(Al-Ashbah-wal-Naza-yer by Ibn-Nujaim)*

Secondly, the employee must prove his honesty while at doing his duty and trustworthiness when the valuables are entrusted with him for safe keeping. If one deliberately leaves assigned work incomplete or does not spend the whole of the appointed time in carrying out his duty, it will be an act of dishonesty. Trustworthiness includes that an employee should

not take bribe. Bribery implies that one should demand extra money to be paid to him in order to carry out one's assigned duty. The Messenger of Allah has declared it to be strictly forbidden. He said, "Giver of bribe and recipient both will be thrown into hell". *(Tabrani)*

Bribery also includes the amount of money which, having impressed by any high official, was offered to him as present or gift. Hazrat Omar (RA) ordered Ameleen (employees) to deposit gifts and presents received by them while at their duty to Batul-Mal. Thus Islamic Jurists have declared it unlawful for Qazi (Judge) to receive any sort of gifts from any of the two parties which have filed a law suit in the court.

Illegal employments

It is unlawful to earn one's living through such means which lead to commit sinful act. Jurists write, "It is not allowed to employ anyone to sing a song, recite lamentation and blowing into flute. These workers do not deserve wages. Thus, it is not obligatory for an employer or owner to pay the wages to one who, after the deal was done, entered the job of these prohibited areas. If there is no benefit for an employee, why should he choose such job? Similarly, serving in a film, music company, insurance agencies and in such banks which deal with interests is not allowed.

Pre-retirement

All the precepts regarding employment depend upon the agreement reciprocally signed by two parties. For instance, if a state has constituted a law that 55/58 years are the normal retirement age in the state. It is just an agreement. Now an employee will have to continue the job until he attains fifty five years of his age. The government too will let him complete his period. Now, without any specific reason, neither the government may dismiss him from service nor can the employee take early retirement unless the government permits him do so.

What are the precepts of giving a house on hire?

Jurists write:

"If some one said, "I have given you this house on hire for one year in exchange of one Dirham, it is permissible with a consensus of opinion." Neither of the two parties, without any prescribed excuse can terminate this agreement (dealings) before the completion of the year.

Well! The government can dismiss a worker if he is found involved in any sort of illegal or criminal activities. An employee also may take early retirement due to illness or old age. The same rule is applicable to private firms and companies.

ENVIRONMENT POLLUTION – ISLAM

A few days ago World Environment Day was celebrated with a great excitement. This is the most burning issue of the present world. The world as a whole is worried about the environment pollution. Many a seminar has been held on the same topic and preventive measures are being looked into as how to get rid of the environment pollution. Allah has filled the body of human and animal beings with excrement which also pollutes the environment. But in the present time, advanced industries and mechanical means have polluted the air excessively. Consumption of diesel, petrol as fuel, air condition and refrigerator provide human beings with comfort and luxury on one hand, but crowd of traffics, gases and smoke emitted by theses machines pollute air and environment extraordinarily on the other hand.

The system of nature has been bound with a balanced resource i.e. the salty water of Seas and Oceans has extraordinary power of assimilating the polluting materials. Trees and forests give us fresh and clean air and dissolve pollution in the environment. The earth on which human beings have been living for thousands of years dissolve the thick polluting objects. The dead bodies of human and animal beings and filthy garbage buried in the earth are assimilated automatically. If the

earth did not dissolve pollution, the whole of the earth would be polluted and human beings as well as animals won't survive easily.

The green trees and forests that are divine gift to protect environment from pollution are being cut by human beings recklessly. It also causes environment pollution to increase widely. Many a forest with tall green trees and plants where once lived birds and animals now has been changed into residential areas of human beings. The animals which save us from pollution by devouring animals and materials causing pollution are becoming extinct too.

There is ozone layer in the air which prevents harmful ultraviolet light from the sun from reaching the earth. It saves us from air pollution and lets the layers of the sun reach the earth in a balanced measure after the layers were refined. Thus layers of the sun and air may not bring any harm to human beings. But in the present time, thick gases produced by the earth also cause the ozone layers to become thinner and thinner. Scientists are worried about the hole in the ozone layer. It may be a cause of skin cancer. In fact, this happened so, because Western nation did not pay the least attention to it, while they were busy in developing their industries. But now when Eastern nations started using the natural resources, they feel greatly unrest about environment pollution.

Environment pollution does not belong to the adherents to a particular religion or a community; rather it has been emerged as a global issue. Islam, being a

universal religion, might not ignore this issue. Let us read Islamic precepts as in regard to the environment pollution. The Prophet (PBUH) ordered to keep things away which pollute the environment and harm human beings physically and spiritually.

> Hazrat Muaviah related that the Prophet (PUBH) has forbidden from excreting at three places i.e. a place where passengers come to a temporary halt; on the path way and under the shadow of a tree. *(Abu Dawood)*
>
> The Prophet (PBUH) urged people to go to a remote place or at a long distance from the town or village in order to excrete (relieve oneself). It is reported on the authority of Hazrat Abdullah Bin Omar that he (PBUH) in order to relieve himself would go to a place Maghmas by name, two miles away from Makkah". (Majmauz-Zawa-ed) The Messenger of Allah forbade from excreting urine into a pot and putting inside the house. *(Tabrani; on the authority of Abdulah Bin Yezeed).*
>
> The Messenger of Allah laid much emphasis on keeping water safe from filth and pollution. He ordered not to pass urine into a still water. (Tirmidhi) Jabir transmits that the Prophet of Allah had forbidden from excreting urine even into running water. *(Abu Dawoord, Tirmidhi).*

The things which pollute the environment are ordered to be buried in the earth. Thus Islam has instructed believers to bury dead bodies into the graves so that living beings could be protected from stink and stench of dead bodies. Similar is the rule with the corpses of non-Muslims. The holy Qura'n has indicated to the burial of a dead raven in the earth while mentioning the story of Habeel and Qabeel in Surah Maedah. (Maedah; V; 31) This verse inculcates that a carrion or a carcass or any part of body should not be left unburied, rather it must be interred deep in the earth. Umme Sad transmits that the Prophet (PBUH) ordered the blood to be interred in the earth. (Majmauz-Zawa-ed inreference to Tabrani) Sad bin Waqqas transmits that the Prophet (PBUH) ordered the stout to be buried. (Musnad -Bazzar, Majmauz-Zawa-ed) Thus Jurists of Islam have issued this decree that filthy suppository used during menstrual course should be interred in the earth.

> The Prophet of Allah (PBUH) induced people to plant trees and saplings. He said' "There is no Muslim who plants a tree or sows a field and man, birds or beasts eat from them, but it is charity for him".
> *(Bukhari; Kitabul-Harth-wal Muzarah)*

> Some of the companions of the Prophet (PBUH) specially used to plant trees. Imam Ahmad relates to Abu Dardah that he would plant trees with the same intention.
> *(Majma-uz-Zawaed)*

If some one has occupied barren part of government land, but fails to cultivate it, the land will be handed over to anyone else after it was taken over, so that the land could be farmed. *(Khulasatul-Fatwa)*

Islam has constituted the law that whoever intends to cultivate barren land of the government, he will be authorized to do so with the permission of the government. *(Abu Dawood)*

The Messenger of Allah expressed his displeasure at cutting down the trees unnecessarily. There in Arab mostly grew the trees of berry and acacia only. The Prophet (PBUH) said, "He who cuts berry tree will have his abode in the hell". (Majmauz-Zawaed) Islam allows not to damage fields, crops and trees even during wars.

The Qura'n condemns such people too. It reads:

When he turns his back,
His aim everywhere
Is to spread mischief,
Through the earth and destroy
Crops and progeny
Allah loves not mischief.

(Surah: Baqarah; V: 205)

A tradition reports that the Prophet (PBUH) ordered warriors not to destroy trees and fields. *(Tirmidhi)*

Similar is the case of animal beings. The Prophet (PBUH) condemned hunting animals for mere fun and amusement. The Prophet of Allah (PBUH) has already indicated to gases which motor vehicles and machines emit, though these resources were not invented and utilized at that time. Hazrat Jabir relates that the Prophet of Allah (PBUH) disliked lighting the oil lamp in the morning (Tabrani). He (PBUH) also ordered to put off the oil lamp when one is going to bed. (Musnad Ahmad; Majmauz-Zawa-ed) These sayings denote that it was a better effort to reduce smoke pollution.

Islam has fixed two basic rules as how to use the natural resources in order to fulfil one's requirements. First rule denotes that natural resources should not be consumed in such a way as damage others' interest or bring physical harm to them. Secondly one should not use even lawful things unnecessarily, though one has got resources in abundance. Excessive consumption of lawful things is termed to be act of extravagance in the holy Qura'n. The Prophet (PBUH) prohibited using even water excessively. He also ordered not to waste water unnecessarily while at making ablution and having a bath. The dispensation which lets water not be used extravagantly how it may allow petrol, diesel, gases and the likes to be wasted unnecessarily, whereas these things cause human health harm and injury too.

INJUNCTIONS CONCERNING NOISE POLLUTION

On 30th August, 2000, Supreme Court of India issued a very important ordinance about loud speakers and amplifiers used in the places of worship – Church, Temple and Mosque etc. This verdict critically condemns beat of drums and use of loud speakers in places of worship. It also says that no religion insinuates these instruments to be used, because loud speakers disturb peace and tranquility. The weak, disabled persons, students and infants all have natural right to sleep in peaceful environment. Also this unbalanced sound creates noise pollution. This decree came into lime light following an appeal filed by Church of God, Madras in the court. K.K.R.Majestic Colony Welfare Association got a petition filed against Church of God in Madras High Court. In petition they claimed that Church was creating noise pollution. Thus Madras High Court directed Tamil Nadu government to force the church to abide by the noise pollution act.

Since the whole text of verdict was not published in newspapers, it may not be strictly said that what ban the government imposed in this regard. For, fundamental human rights require a proper arrangement to make people hear the sound or call. So, definitely government won't intend to impose a ban

on such a legal right. Noise pollution created by non-religious activities is as much harmful as that of religious rites and rituals. Political parties and organizations are needed more to be admonished for noise pollution. This is a critical issue which needs moderation, justice and balance to be adhered to. The word 'Justice' here has special significance. Usually such laws are imposed on minorities, whereas people in majority are exempted from the rule. Government itself ignores them when they break the law. Also the court becomes a silent spectator and comes up with no serious action against them. During these days, in Hyderabad, everybody is busy at preparation for Ganesh Festival. Each street of the city is flooded with high pitch sound which may make ears deaf. A great hue and cry goes on continually for twenty four hours with no interval. In days past, people themselves would sing and shout slogans. So, they would feel tired and were naturally restricted to a limitation. But invention of tape recorders and radio made it more problematic. People switch on the tape recorders in full volume. It keeps on singing day and night with no difficulty. Many people of soft nature feel unrest and wait for their sleep. Can the courts put ban on unnecessary uproar and noise at such festive occasions to save the rights of the disabled and children as they took action against the Church of God?

Islam views that sound should not transgress the limits of moderation. Islam approves not the voice to be raised harshly and excessively. Once, Arabs regarded a loud voice to be a sign of pride and a low one as that of disgrace. Even Arab poets have praised one's loud

voice like an animal in their poetry.

The holy Qura'n indicates to their wrong notion about voice:

> *"And be moderate*
> *In your pace, and lower*
> *Your voice, for the harshest*
> *Of sounds without doubt*
> *Is the braying of the ass."*
>
> (Surah: Luqman; V: 19)

A donkey's voice is harsh and unpleasant. So, it was said to be of the harshest sound. Mufassereen write that raising voice excessively needs constraint and also causes others harm. Allama Ibn –Katheer writes that exemplifying a harsh voice with that of an ass denotes that immoderate and unpleasant sound is condemnable and unlawful. (Ibn-Kathir 3/446) At usual circumstan-ces, it is ordered to keep sound moderate. Similar is the rule with religious rites and rituals. Once, the Prophet (PBUH) had a walk at night. He caught a sight of Abu Bakar (RA). He was busy at Salaat and reciting the Qura'n inaudibly. Then he (PBUH) moved on and saw Hazrat Omar (RA). He was busy at prayer too. He was reading the Qura'n very loudly. When both companions of the Prophet came to him, he asked Abu Bakar why he was reciting the Qura'n inaudibly. He replied

that the one, who he wanted to whisper to, heard him i.e. Allah heard him. Then he asked Hazrat Omar (RA) why he was reading the Qura'n so loudly. He said to the Prophet (PBUH), "I was waking up sleeping people and driving off Satan". The Messenger of Allah suggested Abu Bakar to recite audibly and asked Hazrat Omar to lower his voice. (Abu-Dawood) This hadith states that one should recite the holy Qura'n in an undertone. Hazrat Abu Saeed Khudri reports that the Prophet (PBUH) was retiring into Masjid-Nabvi (was in I-tikaf). He heard people reciting the Qura'n loudly. He lifted the curtain and said, "You are whispering to your Lord. Do not harm one another and while at recitation let your voice be not raised above one another". (Abu Dawood) This hadith refers to an important ruling that it is the most desirable to recite the holy Qura'n in an undertone on the occasions at which the Qura'n was not ordered to be recited loudly. Hazrat Uqba bin Amir relates to the Prophet that he said, "One who recites the Qura'n loudly is like one who gives alms in public. One who recites the Qura'n in an undertone is like one who pays charity secretly". *(Abu Dawoood)*

Allama Haskafi, a celebrated Jurist states, "Imam (the leader of the prayer) will raise his voice as loud

as the strength of congregation (Jamaat) requires. If he recited more loudly he did a wrong". Allama Shami writes, "It is not a desirable act to raise voice as loud as makes reciter feel tiresome and annoys other." (Raddul-Muhtar; 2/249) Many a Muslim, while at performing Salaat with congregation in the mosque, uses external loudspeaker and the sound of which penetrates roads and market. It is not a desirable act. For, the Prophet, (PBUH) while at recitation of the Qura'n did not like to raise the voice rather louder. Secondly, the veneration of the Qura'n requires that it might not be disregarded in any case. People must pay complete heed to it and listen to it with all their attention. But it happens so that usually people are engaged in their business and work. They are also busy at talking to each other. Thus they neglect the Qura'n as if we, indirectly, make them disgrace the Qura'n.

Islam only lets Azaan to be uttered loudly. For, Azaan is basically meant for declaration and announcement. The Messenger of Allah appointed Hazrat Bilal for uttering Azaan, because he had a loud voice. (Tirmidhi) But the act of Azaan needs a voice that is audible to the people of the same locality only. Once, before Hazrat Omar (RA) someone uttered Azaan and raised his voice with constraint. He showed his displeasure. (Tafseer-Qurtubi). Moreover, Azaan takes hardly two or three minutes to be completed, which may not hurt non-Muslim brothers at all.

Music, dance, singing a song and beat of drums are not allowed in Islam. It too dislikes unnecessary act of shouting

slogans, delivering speech at the top of one's voice, making noise and such an activity which hurts others and disturbs peaceful atmosphere. The Messenger of Allah showed displeasure at outcry and uproar even in the market and battlefields. He said, "Verily! Allah hates one who makes unnecessary hue and cry in the market". *(Mawariduz-Zaman)*

TREAT ANIMALS KINDLY

Islam a cloud of God's grace descended down on the whole universe and benefited both human beings and animals. It stretched its arms with kindness and grace towards human beings and touched animals lovingly. When man descends to oppress and tyrannize people, he transgresses the strict limits and grows into uncivilized. Even he shows unkindness thereunto dumb animals. Before advent of Islam animals were basic means for Arabs to live on. They used their milk as food and their back for journey and carrying their goods. Their sole business depended on them. Despite all these interests and advantages, they were very unkind to the animals and treated them cruelly.

The Prophet (PBUH) stopped such an inhuman behaviour. He (PBUH) forbade beating an animal on its face. People set animals to fight and watch it with delight. He (PBUH) discouraged this. He instructed to provide animals with sufficient food. When he saw a famished camel he instructed people to fear Allah and take care of it. A miracle also took place regarding this – a camel complained against its owner. He (PBUH) instructed people that if they travel in the verdant season, they should drive slow, so that the animals can take advantage of it and during famine, they should drive

fast. He (PBUH) also instructed men to use animals for the task they are meant. He forbade their use as a pulpit standing on which people made speeches. He (PBUH) said, “A man was riding a bull when it turned to him and said – I am not meant for this job”.

He (PBUH) further said, “Men’s reward or punishment will also depend on their treatment of animals. On the Day of Judgment, a woman will be sent to hell merely because she kept a cat tied all the time and did not allow it to roam freely and gather food. A person will go to heaven merely because he gave water to a thirsty dog”. He (PBUH) also said, “ If animals stray in the harvest field and eat the crop, the owner will get the reward of Sadqa for it”.

Though Islam permits meat eating, it is not proper to kill animals unnecessarily.

A man had caught a sparrow and its mother was restless. The Prophet (PBUH) showed his displeasure at this and said that one would be accountable even if one killed a sparrow unnecessarily. He (PBUH) has forbidden killing of any creature of which we do not make any use, like ants, bees and so on. Similarly he (PBUH) has strictly forbidden burning of any living creature. Once, during a journey, people had set up oven at a spot that was full of ant-holes. He (PBUH) instructed them to put out the fire. The Qura’n tells about a Prophet who had ordered ants to be burnt and Allah punished him.

Some people feel that by permitting

meat eating; Islam has shown its cruelty to animals. Some of our non-Muslim brothers even equate Islam with meat-eating. Here, it should be noted that apart from Indian religions, all other religions of the world allow meat-eating. In fact, meat is regarded as one of the primal human food. Even in the Indian religions, except for Jainism, meat –eating was prevalent. Nowadays, it has been publicized among the Hindus that meat is forbidden to them. This only indicates their lack of awareness of their past and their religion. In the Vedas, there is evidence of meat-eating and animal sacrifice. It is said in the Rig Veda, "O Indra, let Pasan and Vishnu cook hundred buffaloes for you" (Rig Veda;17: 11/6). In the Yajur Veda one may find indications of the sacrifice of horse, bull, barren cows and buffaloes to gods. It is said in Manusmriti," The deity remains satisfied for 2 months with the flesh of fish, 3 months with the flesh of deer, 4 months with the flesh of sheep and 5 months with the flesh of winged creatures." *(Manusmriti; 3:268)*

Gandhiji himself admitted that in the past, animal sacrifices and meat-eating were prevalent among the Hindus. According to Tara Chand, animals were sacrificed in many Vedic rituals. Those who forbid meat-eating do so because they can consider killing of any

living creature is a sin. I would submit that it is the law of nature that inferior creatures are the fodder for superior ones. Just think if it is possible to avoid this. When you drink a glass of water or milk, you swallow hundreds of bacteria. Then what is the function of medicine you take? It kills the harmful bacteria that have grown inside you. Thus, you cannot even drink water or use medicine if you want to avoid killing living creatures.

Moreover, modern science has proved that plants have life as well. In Hindu philosophy also, it has been accepted that plants have life. Explaining the meaning of 'reincarnation,' Swami Dayanand Saraswathi comm.-ents that soul can be reincarnated in men, animals or plants. This is an open admission that plants have life. So, if one wants to avoid killing of living creatures, he will have to avoid food made from plants. Thus, it is impossible for anyone to live without killing other creatures.

Some people say that they do not object to cow-slaughter from the religious angle. It is a social necessity. If animals are not slaughtered then people can be provided with milk and ghee at a cheaper price. This is a misapprehension. The fact is – in the countries where far more animals are slaughtered than in India, there you can have milk or ghee at a much cheaper rate than India. One can point to Europe and America as examples. Despite the ban on slaughter at several places in India, milk and ghee are scarce in India.

Some people think that meat-eating makes man violent and has a negative influence on his personality.

But the history of the world and recent history of our country contradict this. In India, many communal riots take place. In Meerut and Bhagalpur, the people who perpetrated violence and made naked dance of death were mainly vegetarians who were opposed to meat-eating. Among the world leaders, Goutam Budha and Jesus Christ are considered the apostles of non-violence. Did they not eat meat? They were all meat-eaters. In fact, Goutam Budha had died just after eating meat. As apposed to this, Hitler was the most ruthlessly violent man on earth. But he was a vegetarian and not a meat-eater. Thus it is silly to think that violence or non-violence in human being depends merely on food. As long as hearts do not change, man does not learn to fear Allah and love humanity, mere food habits cannot change people's taste and temperament.

RIGHT TO STRIKE – FROM THE ANGLE OF ISLAM

Nowadays right to protest is a symbol of secularism. There in developed countries a symbolic demonstration is held either by putting down the pen for a minute or stopping work for five or six minutes or giving a memorandum to the government. But there is no rule and regulation in developing countries. Strike, sometimes either goes on for months or turns into violence. Even government and public properties are damaged hugely by demonstrators. They consider disruption as a mark of success. Employees from any department of the government usually go on strike for a score of days. Even workers in inevitable departments of public services – hospitals and post offices do join the strike. Thus hospitals and post offices remain closed. Trains and buses come to a halt. In short, in poor and backward countries protest has no rule and regulation. Some days back, truck union was on strike that was nothing short of a calamity. The price of essential commodities that was already high rose to the sky. Market balance had got deteriorated and it has brought the country a huge loss. Before this strike, government employees already had been on strike. Now there is news that auto drivers are planning to go on strike too. Hardly any day of the week is free from the strike virus.

Strike or protest is basically meant for raising the voice against oppression and tyranny. Right to protest in full consonance with legal constitution is of fundamental human rights. Islam accepts this as well.

The Qura'n reads:

> *"Allah loves not the*
> *Shouting of evil words*
> *In public speech, except*
> *By one who has been wronged".*
>
> (Surah: Nisa; V:148)

This verse allows people to raise their voice against oppression and injustice. Thus along with approaching judicial system, administering stage demonstration, peaceful march or rally, one may also express one's stand and raise voice against injustice and wrong doing through newspapers, radios and other medium of communications. While at holding a demonstration, one may be allowed to choose only the way which brings people no harm. Abu Huraiah narrates that a person came to the Prophet (PBUH) and said," I have a neighbour who always annoys me". The Prophet (PBUH) suggested him to take his belongings out from the house and keep them on the road. That person came up with all of his belongings and laid on the pathway. Whoever happened to pass by would ask what had happened to him. The person would answer that his neighbour annoyed him. So, he put his belongings on the road. Everyone who walked past the way would incur the curse of Allah upon the neighbour. Finally, the neighbour himself came to him and requested him to

go back and promised him not to vex him anymore. (Tafseer-Ibn-Kathir) One may choose the same way to demonstrate against an injustice. Islamic Jurists write that if, while at Nikaah ceremony, dower (Mehr) was agreed to be paid in advance and the husband did not pay it, then the wife has the choice that either she should let her husband not take advantage of herself or she should not leave for her husband's house unless the husband pays the dower (Mehr). But, the husband will have to pay maintenance to the wife. Nowadays, people of several classes are made suffer from huge loss at a time individually and collectively as well. One may point to vehicles strike. Union decides to go on strike. But the drivers, who are also the part of the strike and whose lives entirely depend on earning from hand to mouth, along with the members of families have to starve. But they may not violate this collective decision. Second, farmers and investors incur a huge loss as well. Factories go on manufacturing goods but sales in the market are held up. Some of the vegetations get rotten. As a result, they are wasted entirely. During strike, there is a rather shortage of supplies in the market and price of the goods are hiked up twice. Thus people are compelled to buy a thing worth ten rupees for hundred ones.

Islam has prohibited hoarding trade goods (Ihtikar) in order to bind system of trade with a balanced measure and maintain a balance in prices too. Ihtikar means hoarding of goods, i.e. having purchased goods, traders block them in their godown and let the goods be not sold in an open market. Their sole purpose is to hike

up the price deliberately and sell a thing for ten rupees which really costs two rupees only. The Messenger of Allah has strictly prohibited this. Talaqqi-e-Jalab is forbidden in a hadith too. This is an Arabic terminology that is meant for purchasing goods at a cheaper rate and selling them at a higher one. During past days a group of traders would move with their goods from one city to another one to sell their goods in the markets of other cities. This was only means as how to purchase and sell goods. When a trade caravan was about to visit to any city, a few capitalists would receive them at outskirts of the city and purchase their all goods. Thus the goods were stopped to be sold in an open market. This is how the business was got controlled by a little number of capitalists. This resulted into hike price. The natural balance also got affected by this system. So, He (SA) prohibited this. There is another system of business that is prohibited as well. Earlier, villagers would come up with their goods to the cities; sell them at a cheaper rate and go back to their houses early. Since they sold goods directly, they needed not a broker or an agent. They received entire cost of the goods and customers got goods at a cheaper rate too. The city business men did not like the way the business was going on. They asked villagers to give their goods to them and promised them to pay them a handsome rate some days later. This is how they wanted to stop natural reduction in price. The Messenger of Allah prohibited this – that is according to terminology of hadith named as Bai-hazir lil badi.

Now, keeping these doctrines in your mind,

you may estimate that how appropriately Islam had maintained natural balance between supplies and demands, and prevented unnatural increase in prices. The worst demerit of trade or transport strike is that price is always hiked up. But the investors and farmers are deprived of even the real cost of their manufactured goods and crops at their own local market. And people in other parts of the country get the same thing rather dearer than the usual one. The nation incurs a huge collective loss in this way.

Hospitals and post offices are the departments wherein inevitable needs of human life are met. When doctors and workers in postal department go on strike, the condition gets the worst and it becomes the most miserable. Depriving people of their inevitable needs of life is an act of injustice and hard heartedness. Inevitable needs of human life sometimes get preference even over worship of God. If one is busy at Salaat, and a person is feared to be drowned and to be burnt, then it is incumbent upon the votary of Salaat to terminate his Salaat in order to protect him. Similar is the rule with right to protect one's life and dignity. No one is allowed to deprive people of their inevitable needs by any means.

Our society has generated a wrong custom of strike. First, demonstrators insist for illegal demands and do people irreparable harm by blocking the roads and setting public as well as government properties on fire. Second, government itself harms common people by coming up with a delayed agreement and solution. It is of the Islamic precept that harm or loss

must be avoided at any rate. Moreover, the loss of the whole society is more valuable than that of a particular group or a person. Here it must be noted that right to protect should be allowed but with certain restrictions and limits. Nation, country and poor class of people especially must be prevented from any sort of loss and damage

SELF DEFENCE

Man is not master of whatever he has, rather he is only a custodian of his soul, wealth and dignity. Allah has granted custody of these graces to the man. Islam teaches us as how to use these Bounties. Three points are here of basic importance in this regard. First, these favours must be acquired in perfect harmony with precept of Shariah and carnal desire must be avoided. Second, the favours must be invested in places prescribed by Shariah. One also must prevent one's investment in areas detested by Shariah. Third, one should guard them sincerely and be careful of them as much as possible. This is why Shariah has declared suicide to be what is unlawful. For, man is protector and custodian of his life. His duty is to protect the life not to destroy it. The Messenger of Allah (PBUH) detested suicide so much so that once he did not perform the funeral prayer of one who had committed oneself suicide. One may think that how the Messenger of Allah hated suicide. Similarly, one has been strictly instructed not to waste wealth or riches excessively. Although a person is sitting by the side of a river, yet the Prophet has forbidden him excessive use of water while at making Wudhu. Islam is herald of peace and tranquility and provides all classes of people of society with comfort and peaceful atmosphere to live in. So,

if one does wrong to another or a particular class of the society treats the others cruelly, then the victim has the right to defend himself. This is what justice means. Real peace can not be achieved unless it is replete with justice and equality. The Qura'n gives a clear instruction in this regard.

Fight in the cause of Allah
Those who fight you
But do not transgress limits;
For Allah loves not transgressors.
(Surah: Baqara; V: 190)

War is permissible in self-defence and under well-defined limits. In any case strict limits must not be transgressed. At another place in the Qura'n Allah orders:

If then anyone transgresses
The prohibition against you,
Transgress you likewise
Against him.
(Surah: Baqarah; V: 194)

War is permissible in self-defence in order to snatch away the instruments of oppression and injustice. It also restores peace and protects humanity. The Qura'n has prescribed law of equality (Qisas) as in regard to a case of murder. *(Surah:Baqara; V: 178)*

Law of equality is not meant for wasting another human life, rather there is saving of life.

The Qura'n says:

In the Law of Equality
There is (saving of) life
To you
O you men of understanding.
(Surah: Baqarah; V: 179)

If a society has hands that perpetrate oppression and cruelty, but it has no swords which may chop them off; there are eyes that abuse modesty, but it has no strong fingers which may make them blind; there are feet that lead to commit injustice and wrong, but it has no sackles to put them around ankles, then the society will turn into a place of injustice, wrong doing and oppression. Justice and equality will go off for ever. That is why society is always in need for noble veterans who may cope with these inhuman deeds. Those who are treated cruelly and oppressed should defend themselves with their all forces. Self-defence is not only meant for personal protection but it is meant for the security of humanity and justice as well. From the angle of Islam it has been an incumbent duty to defend oneself and the defender has been regarded as one of the martyrs.

> "Hazrat Abdullah bin Amr bin Aas narrates that the Prophet (PBUH) said, 'He is martyr whose wealth is illegally snatched away and he is killed while at defending it". *(Abu Dawood)*

Protection of property includes shops, business and vehicles etc. Mosques, Madrasas, centre of spiritual training, graveyards and religious priests are included in

right to protect religion. These are the signs of religion. So it is obligatory for Muslims to protect them. If any Muslim is killed while at defending them he is certainly a martyr. Providing members of family with protection and safety includes their lives, properties, dignity and honour. Dignity or honour is not less important than that of soul or life. Some people prefer death to insult.

Toleration or endurance is another thing. Cowar-dice or self-surrender is something else. Cowardice hinders a nation from striving for progress and development. Bravery, ambition, self determination are the basic and essential features of a living nation. Muslims have suffered from many a trail. But, according to historians, Tatars not only defeated Muslim nation but also they made them coward and daunted. They were so chicken hearted that a woman from Tatars would make a score of Muslims stand in a line, go to her home, then come back with a weapon and behead them one by one. Muslims were beheaded cowardly and they could not dare to defend themselves. Right to self-defence is accepted by all religions throughout the world, modern and old system of laws as well. This right focuses on snatching away the instrument of oppression and tyranny, not to disturb peace and tranquility. This does not mean if we have been wronged by some person from any community, we should fall upon whosoever from that community falls into our hand and kill them. Similarly, if a Muslim girl is molested or raped, Islam does not allow Muslims to repeat same evil and molest women from culprit's community. This is said to be of transgression that is strictly forbidden in

the Qura'n. Well, culprits and guilty must be punished severely.

Right to self-defence may be achieved by several sources. In order to ward off an assault one may equip oneself with defence power in consonance with constitution. That is why the Messenger of Allah appreciated games and sports that fill people with physical energy and strength. One may point to wrestling, races and horse riding. The Prophet said, "The strong believer is better than the weak one".

He (SA) took a great care of protective equipment. He would keep a spear with him even while at going to relieve himself, so that he could ward off insects. Having not even a stick to kill a deadlier snake or scare a dog away is an act of no wisdom. Muslims must get united on one platform to defend themselves if they are attacked in their own locality. If an innocent person or any of their houses is assailed, the whole of the locality should get ready to defend against attack desperately as if they all were attacked. A collective effort always proves to be a consolidated wall and it also attracts help of Allah. As the Prophet said, "Allah's grace descends down upon association''. Thus Muslims had better set up a united front that ought to be led by righteous, serene and insightful veterans.

Muslims must inhabit an island of their own or live in a locality where Muslims are in majority and move from a town or a city wherein communal feeling is fostered and hooligans are ready to disturb peaceful atmosphere. In such a locality they would be able to

protect their lives, property, business and dignity; and defend their faith, creed and culture as well. So, the Prophets of Allah were ordered to migrate from a place wherein they had fears for safety, for their faith and lives to a safe place; and preach true message of Allah therein freely.

Self-defence belongs to frame of constitution as well. It is unfortunate that Muslims have the least interest in law profession. They must create an intensive interest among new generations about constitution of the country, so that they can register their law suit under right acts; and explore conspiracy hatched by police in order to make their cases weightless.

Defence also belongs to leadership. It is sorry to say that Muslims could not unite them on one platform to find out a solution to their common problems despite having suffered from trail and tribulation, intolerable and heartrending problems time and again. Unity creates leadership and then strengthens it too. Hazrat Omar said, “There no unity exists without leadership and there no leadership survives without obedience to it”. When you have one leader or more than one and a common platform and the whole community support you with perfect reliance upon the leadership, you will have considerable influence in the government; and other communities will give you much weight too. Communal riot in Gujarat proved this clearly that Modi government and communalists took advantage of lack of Muslim leadership. Gujarat police and government both slaughtered Muslims painfully and transgressed the limits of cruelty and tyranny. If media had not brought

this incident into light, Allah knows what would have happened to Muslims.

Providing oneself with means and resources of defence in consonance with constitution, settling at a Muslim locality, being mentally prepared to cope with an accidental occasion altogether, imparting Muslims laws related to a crime and punishment, forming a powerful leadership all are included in right to self defence. These preventive measures help one protect one's life, property and dignity, and defend one's faith and religion.

ISLAMIC GUIDELINES TOWARDS PATIENT AND AILMENT

World Health Day was celebrated just last week. Health is the most supreme grace of Allah, and no trail is as severe as an ailment. Nothing but human love and sense of accountability to Allah in the next world persuade the busiest man to visit a desperate and sad patient. The Prophet (PBUH) said, “The duties of Muslims to each other are six. When a Muslim is sick, visit him”. The Prophet said, “Whoever visits a sick person always enters into and swims in a sea of mercy until he sits down and when he sits, he is drowned therein”. Once the Prophet said, “Verily Allah will say on the Day of Judgment. ‘O children of Adam! I was sick and you did not visit me.” And the sons of Adam will say, “O our defender, how could visit you? For, you are the Lord of the Universe, and are free from sickness”. And Allah will say, ‘O men! Such a one was sick and you did not visit him”. He (SA) regarded visiting a sick as that of human duty. This virtue has no discrimination between a Muslim and a non-Muslim, between a poor and a rich. He (SA) went to a Jew and a pagan to ask for their health. The Prophet (PBUH) forbade people to run away from a locality wherein an infectious disease has broken out. First, if they run away from their village or town, people of other locality will be infected with bacteria. Second, who will look after the patients if

all are ready to leave for other town? The Qura'n has removed this wrong conception.

It is not fault in the blind
Nor in one born lame, nor
In one afflicted with illness.

(Surah: Nur; V: 61)

Some religions of the world impart this faith that sickness or illness is an ultimate result of sin and vice. Hindu brothers believe in "Transmigration of souls" (Awagaman). This concept denotes that sufferings and sorrows which man falls in are an ultimate result of sins and crimes committed by him in his previous life. As a result, it makes man hate a patient instead of loving sick and extending kindness to him. On the contrary to it, Islam says that there is no sickness but it is a kind of trial from Allah and common to all human beings. That is why virtuous and sinner both fall ill. The Prophets and Messengers of Allah fell ill too. Sometimes it happens so that righteous slaves of Allah are tried and tested time and again. The Messenger of Allah (SA) introduced human life as something divine gift and grace. So, he declared act of committing suicide as what is unlawful. Today the courts are ready to declare suicide to be allowed. Sense of morality and humanity too detests suicide. Islam has protected human life since the time when he was not born in this world. Thus it prohibited abortion. The Messenger of Allah encouraged increase in population. For economic reason infanticide is not a new issue. Before Islam, Arabs were addicted to infanticide. This crime against children's lives here in the Qura'n is characterized as one of the greatest sins.

The Qura'n says:

Kill not your children
For fear of want.

(Surah: Bani Israil; V: 31)

Those who support family planning believe that economic resources are limited. If the population keeps increasing with no limitation, people will be deprived of even their basic needs. But this belief is based merely on suspicion and imagination. Change in circumstances of the world has illuminated the mistake. According to theory of Maltheos, founder of concept of family planning, today people should have died of hunger. But everyone sees with his own eyes that so far food, drink, clothes, means of transportation, in every walk of life, man has developed the standard of life so much so that no one could imagine of this twenty five years back. The economic resources naturally keep growing as the number of population increases. The earth itself disgorging such means of riches that it would have hardly occurred in one's thought half century ago. Nowadays people have invented some beautiful names to kill human being. One of them is euthanasia. If a person has contracted a life time or incurable disease, he should be injected with poisonous medicine resulting into death. Islam does not allow this wrong concept, because Allah has created cure for every disease. Physicians must look for a cure for the patient instead of killing him with medicine. Human life is sacred to Islam. This is why suicide was declared to be forbidden.

The Messenger of Allah has formulated some

rules and regulations for physicians and medical practitioners in order to protect human health. Thus if medical practitioner is not well versed in the branch of medical science and he has fetched a patient harm, he will be fined for the damage. He (SA) also has allowed forbidden things for a patient to be treated while at unusual condition, if there is no other treatment for that disease. A disease must be kept secret. We may receive guidance from doctrines related to backbiting. Backbiting is finding fault with others physically or morally. Thus, Prophet (PBUH) has strictly declared this to be unlawful. Practitioners ought to shroud a disease in secrecy which the patient likes not be disclosed. They may divulge details of disease to a relative so close to the patient, or someone else with whom the patient is supposed to enter into bond of marriage.

WHAT IS THE TRUE SOLUTION TO AIDS?

Yesterday was Second December. Aids Day is celebrated on this date world over. This is an incurable disease. People are dismayed by Aids more than a ferocious wild beast. It is believed that Aids germs were firstly perceived in France in 1983. Initially homosexuals were infected with Aids virus. In 1985 first HIV positive patient was found at Madras in India. This disease keeps growing like a dangerous flood.

December in 1982, WHO estimated that one crore thirty lakh adults and ten thousand children are HIV positive. Five thousand persons get infected with this virus every day and in every eighteen second a new person gets infected with this disease.

A survey report conducted in 1992, from Indian government revealed that there were eleven thousand people HIV positive. Percentage of HIV positive in Maharashtra, Tamil Nadu and Delhi is more than any other city in India. The survey report also reveals that which class of the society has contracted aids disease and what percentage of HIV virus is therein? 15% of prostitutes, 5 to 7% of those who have sexual relation with them, 20% of homosexuals and 50% of drug users are HIV positive. More than 41% people infected with this disease through illegal and unnatural sexual

relationship. And blood infusion too infected over 15% with aids. Initially this disease broke out in western countries but slowly it shifted from there to eastern countries. Particularly, in Maharashtra and Tamil Nadu prostitution and in Mizoram and Nagaland drugs made this disease grow fastly.

Problem is that immorality generates this disease. But, blood infusion, transplantation of organs, blades, razors and plantation of sperm artificially also may cause HIV virus to be transferred from one body to another one. Similarly, husband and wife both are infected with each other and a child inherits HIV positive from his mother. If an aids positive patient dies, his dead body is ordered to be wrapped carefully between two plastic sheets with some special medicine. For, bacteria are alive for one week.

From angle of Islam aids has raised volley of questions. For example:

How should an aids patient behave? Should he inform his relatives about his illness or should he live as a common man? What is the duty of a doctor towards aids victim? What duties has society got towards such patients? What are the precepts about attending an HIV patient and his participation in a religious or a public gathering? Won't it be better to build a separate hostel meant for such patients, as Islamic jurists have suggested a separate hostel to be built for lepers? If an HIV positive deliberately wants others infected with this disease, will he be charged with a fine? If the husband has contracted aids, can the wife seek annulment of

marriage? Can an HIV positive pregnant woman have abortion? Why should children infected with aids be imparted education? All these questions have been thrown light upon in another book of the writer "Islam and modern medical science."

All above stated questions belong only to those who have already contracted aids. Those who are HIV negative must prevent themselves from factors and causes of HIV virus. Human health is a valuable trust of Allah granted into man's custody. Thus man must restrain himself from indulging into fornication or adultery. Islam has prescribed punishment for fornication severer than that of apostasy.

Sura Nur dwells upon this:
The woman and the man
Guilty of fornication
Flog each of them
With a hundred strips.

(Surah: Nur; V : 2)

The punishment laid down here in this verse applies only to non-married persons. As far married persons, their punishment according to the Sunnah of the Prophet (PBUH) is stoning to death. The Prophet (PBUH) said, "Restrain yourself from fornication. It dulls brightness of face, reduces earnings down, earns the wrath of Allah and leads adulterer to hell forever". (Majma-uz-Zawaid)

The sayings of the Prophet (PBUH) acquaints that fornication is such sin or crime as earns Allah's punishment even

in this mundane world. In many other ahadith it has been reported that adultery will cause such disease to outbreak which would not have been heard of ever before. One may point to Aids, Syphilis and Gonorrhea. The Messenger of Allah (PBUH) has regarded common practice of usury, adultery and drinking wine as to be signs of the Day of Judgment. *(Tabrani)*

An unnatural deed not only earns the wrath of Allah, but also it does harm human health. What a heinous crime this is! This sin was very common among people of Lut. Thus they were perished on the earth itself. There is a complete agreement between divine law and the law of Shariah. Flogging with strips or stoning to death both cause human body pain and harm. Fornication results into such diseases as damage the whole existence of human beings. One may point to aids which gradually ends defence power of body and disfigures the face of adulterer and every part of body is infected with it.

Transplantation of organs, blood infusion, injection needles etc are other causes of aids infection. Precautionary measures must be taken while a patient is being treated. A second negligence may cause one to die. Allah has warned against killing oneself.

He says:

Nor kill (or destroy)
Yourselves.

(Surah: Nisa; V: 29)

It is government's duty to put an end to causes of disease along with medical precautionary measure and impose a ban on obscene culture and immodest nature of the society. World over, an awareness is being created as how to control over aids but the root cause of aids is left growing freely into society. Thus, license to prostitution or fornication is issued, illegal sexual relationship is named after love and prohibition against mix culture is blamed as an obsolete civilisation, homosexuality rather homosexual marriage is legally allowed in some countries of the world. Advertisements published in newspapers too suggest adulterers to take a precautionary measure while at having sex, not to prevent them from fornication. What a shameful condition of the world is! Man, having seen dreadful result of his sin and crime, is not ready to prevent himself from sin and crime. How shameless is man today!

RIGHTS OF FREEDOM AND LIMITATIONS

Allah has created three kinds of creatures- mineral, vegetation and animal being. Inorganic substance implies things which neither grow nor be able to move i.e. rock and iron. Vegetation implies plants that grow but they cannot move. Animal being implies living creatures. They have sense and wisdom and power of movement. Minerals and vegetations are subject to living creatures. Stones keep standing where they are fixed. You may use iron in way you want. You may plant saplings and trees where you like. These non-living things do not oppose you rather they serve you as an obedient slave, as if Allah has made them subject to human beings, the best of the creatures of Allah. But the case of living animal beings is something different. All animal beings from the strongest beast-lion and elephant, to the weakest ones,- ant and house flies, will definitely attack on you when you try to enslave them and they also will make endeavour as much as they can to set themselves free from your grip. It is ordained in their disposition to violate slavery and imprisonment. They all are eager for freedom. Human beings occupy the best position among all living beings. Allah has endowed them with faculty of talent, wisdom and true understanding. No other animal beings possess tenth of these salient features as human beings own. That is why man loves freedom more eagerly. His disposition hates

slavery even an infant shows his reaction by weeping and shedding tears if something is wrong with him. It is man's eagerness for freedom that lets him not remain silent like a wood or a stone. He finds no way except protesting against unpalatable conditions confronting his free temperament and nature. Islam is a religion towards disposition. It fulfils demands of instinctive disposition and never subdues them. The whole system of life depends upon the same fundamental imagination. There is no contradiction between Islam and divine law. It has granted human beings right to freedom. The following words uttered by one of the companions of the Prophet sent as an envoy from Islamic world to Persian Hercules, represent the true meaning of freedom of human beings. He said, 'Allah has sent us in order to take out people from slavery of men and lead them forth to slavery of Allah.' (Bidaya-Wan-Nihayah)

Indicating to this very natural right the then Caliph Hazrat Omar said to one of his governors, 'Their mothers have given free birth to them. Since when have you made them slaves?' This is an open declaration of freedom of the very natural right that is a basic part of Islamic doctrines.

In order to consolidate concept of freedom, Islam, at first, declared the message of equality that all human beings are progeny of Adam. Their tribes, races and nations are convenient labels by which we may know certain differing characteristics. Before Allah they all are one and he gets the most honours who is the most righteous. The Qura'n indicates to the concept of equality.

The most honoured of you
In the sight of Allah
Is (he who is) the most
Righteous of you.

(Surah: Hujurat;V: 13)

The standard of judging man by action not by birth subdues the concept of subject and kingship. Before Islam, all parts of land were ruled over by monarchs. Rome, Iran, Yemen, India, in short, every country of the known world was ruled by a hereditary monarch and particular families were eligible to inherit the throne. The worst aspect of dictatorial government was that monarchy was named after religious government. In Iran family of a monarch was regarded to be one of God. In the western part of land, the Church had made man its bonded slave. They would believe their own verdicts as those of Gad. People were insinuated to believe so as well. They would issue certificates for salvation and sell a part of land in heaven, but on the other hand, they would rule over the world very cruelly. Whosoever was found the least obedient to them was punished severely and set ablaze. It was 1789, when France revolution set in, cruel system of Church that was given legal protection in the name of religion and God, vanished from Europe.

Islam annulled hereditary monarchy and introduced concept of a free public government whose leader will be elected by virtue of high character, piety, wisdom and resourcefulness irrespective of colour and race. He will be one from amongst common people. Also a leader or king owns not miraculous attributes and

character and he is not above criticism. The mass has the right to check on the ruler. Monarchy or leadership is not hereditary. Rather man's own social and moral virtues, deeds of righteousness and resourcefulness earn him the right of leadership. This is a revolutionary concept which can remove slavery and consolidate right of freedom.

Having condemned hereditary monarchy, Islam threw light upon fundamental human rights related to various walks of life. It reads:

Nor take life-which Allah
Has made sacred-except
For just cause. And if
Anyone is slain wrongfully,
We have given his heir Authority
(to demand Qisas Or to forgive).

(Surah:Isra; V:33)

Man needs not the other's mercy and kindness to live on. No one is allowed to take any portion of his property without his consent. Allah warns against misusing property and wealth.

O you who believe!
Eat not up your property
Among yourselves in vanities,
But let there be amongst you
Traffic and trade
By mutual good will.

(Surah: Nisa; V: 29)

Every one is free to do whatever work he wants

and to earn livelihood wherever he likes. Thus he may choose a job of his own choice. No one will be persuaded to continue his ancestral profession that is looked down upon in society. Well, if a person has medical practice, but he has not been a student of medicine, he must be stopped, because he may fetch others harm.

Right to honour and dignity is of fundamental rights. No one has right to laugh at others or ridicule. The Qura'n detests laughing at others. It reads:

> *O you who believe!*
> *Let not some men*
> *Among you laugh at others.*
>
> (Surah: Hujurat; V: 11)

Islamic social system is based on justice and equality. It also demands justice to be done to the poor, the rich, the ruler and the subject all in neutral atmosphere. Muslims were ordered to maintain justice even to their enemies. In nutshell, it has brought an end to discrimination. The Qura'n declares:

> *And let not the hatred of others*
> *To you make you swerve*
> *To wrong and depart from justice.*
>
> (Surah: Ma-e-dah; V: 8)

Everyone is granted right to freedom of expression and entrusted with duty of forbidding what is wrong.

> *You are the best of peoples evolved*
> *For mankind, enjoining what is right*
> *Forbidding what is wrong.*
>
> (Surah:Al-e-Imran; V:110)

Right to protest against tyranny and injustice is given to each citizen of the country. The Qura'n says:

Allah loves not the
Shouting of evil words
In public speech, except
By one who has been wronged.
(Surah:Nisa; V: 148)

Islam endows all people of the country with right to freedom of religion. Every citizen of the country can follow his own creed and belief and lead his life accordingly. Thus compulsion is not allowed in Islam. The Qura'n clarifies:

Let there be no compulsion
In religion, truth stands out
Clear from error.
(Surah: Baqara; V: 256)

Islamic penal system rests on equality as well. The Messenger of Allah had the hands of a respectable lady from Quraish chopped off for committing theft. When the nearest relatives of his own tribe interceded with the Prophet (PBUH) to forgive her. He (SA) rejected them and said, 'Had Fatima, daughter of Muhammad, committed this crime, her hands would have been chopped off as well'.

Islam introduced such a system of government that is based on mutual advice and counselling.

The Qura'n indicates to this:

'Those who conduct their affairs
By mutual consultation.'
(Surah: Shurah; V: 38)

In a nutshell, Islam represents such a political system that rests on freedom, equality, justice, scale of justice for poor and rich alike, high morals and human dignity. It brings an end to slavery, racial discrimination and connects the men of power and a common one both with the sense of accountability to Allah for their good or bad actions. Well, freedom is restricted to defined areas. It is right for everyone to walk on the road. But no one is above the traffic rules and regulations. If it is so, definitely this freedom will lead one to be mishaped. Bounds of freedom are moral values. Freedom does not imply that it should change morality into obscenity, modesty and chastity into naked culture and civilization; and let man be free to do wrong with others and oppress them. Freedom of such features brings nothing but an incurable problem to society. Sadly, a revolution that rose in west against system of the church government based on so-called religious institution created an ideology of atheism and obscene culture.

Islam does not advocate boundless freedom that leads people to apostacy and immoral behaviour. So far arrangement of worldly affairs and its governance are concerned, it belongs to people. But, commandments concerning lawful and unlawful entirely belong to Allah alone.

The Qura'n reads:

"The command is for non but Allah".

(Surah: Yusuf; V: 40)

None else but Allah has perfect knowledge about nature of human beings and freedom of what

sort can help them grow into good being. This is a true, well balanced and moderate concept of freedom. Submission to Allah is entirely is true freedom of mankind. This may earn him benefit in this world and the world hereafter.

ISLAMIC DIRECTIVE ABOUT VOTE

Election is being held throughout the country. Election campaign is in full swing. In some parts of the country people have cast their votes. In the city of ours people will cast their votes tomorrow. Being a Muslim, it is our duty to know the view point of Shariah as in regard to election and casting of votes. Islam is a universal religion. Thus it guides human life in all walks.

Directive principles of Islam guide us about vote as well. When a candidate stands in election, he, while campaigning, proclaims his honesty, trustworthiness and worthwhile eligibility for the post. This is a criterion for a right candidate to be put in charge of public services. On the ground of these two basic qualities, Hazrat Yusuf deliberately asked to be put in charge of the granaries and store houses. The Qura'n narrates his story:

(Joseph) said, 'Set me
Over the store houses
Of the land: I am a good keeper
Knowledgeable.'

(Surah: Yusuf; V: 55)

A man of honesty and trustworthiness only may be a true custodian. A treacherous or guilty of embezzlement may not carry out the duty of keeping properly. 'Knowledgeable' indicates to worth and

ability. Knowledge will guide one as how to deal with affairs and administration.

> Voters certify honesty and truth of the candidate by casting their votes. When you cast your vote for a candidate meaning hereby that you bear witness that he is the most honest and qualified amongst all candidates. It is well known that true witness earns one virtues, whereas, false witness causes one to suffer from penalty and punishments. The Messenger of Allah strictly condemned untruth and false witness. Once, after Fajr Prayer, he said, "False witness is equated with an act of ascribing a partner with Allah in sin. He spoke this thrice". *(Abu Dawood)*

Then he (PBUH) recited the following verse.

So shun abomination of idols,
And shun the word
That is false.

(Surah: Haj; V: 30)

Allah describes a basic feature of a true believer who witnesses no falsehood. The Qura'n reads:

Those who witness no falsehood
And, if they pass by futility,
They pass by it
With honourable (avoidance).

(Surah: Furqan; V: 72)

If a voter deliberately casts his vote for a candidate of bad character, he testifies his untruth, thus

he commits a sin. Concealment of evidence or true witness is a sinful act just as witnessing falsehood. The Qura'n strictly condemns concealment of true evidence for sake of material advantage.

Conceal not evidence
For whoever conceals it,
His heart is tainted with sin.
(Surah: Baqara; V: 283)

In present situation of India, it is incumbent upon every Muslim voter to cast his vote. If he fails to do so with no prescribed reason, it will amount him to a sin.

Some people take money and cast their votes for a particular candidate. They commit forbidden and sinful act. It is a false witness to cast vote for a candidate for sake of money. This is just a bribe. The Messenger of Allah has incurred the curse of Allah upon both who gives and takes bribe. He said, "Giver and recipient of bribe both will have their abode in hell". In our country women have right to cast their votes as well. Although Islam does not allow Muslim women to stand in election, yet, they, taking advantage of democratic right, may cast their votes. Well, if seats are reserved for women in India and Muslims find themselves helpless to get this constitution annulled, then choosing the least harm of two evils, women may stand in election. It is also a part of Islamic judicial system to examine the witness whether they are true or false. Women's evidence in this regard is deemed reliable (Hindia). Casting a vote in election is just like testifying truth or falsehood of a witness.

Vote is meant for recommendation and intercession. When you vote for a candidate it means as if you recommend that he should be elected to the government administration as a public representative. If your recommendation is right, it will earn you a reward. It will amount you to a sin otherwise. The Qura'n warns against wrong recommendation:

Whoever intercedes in
A good cause
Becomes a partner therein
And whoever recommends
And helps an evil cause
Shares in its burden.

(Surah: Nisa; V: 85)

Once, Hazrat Osama recommended in a theft case. The Prophet grew red with anger and delivered a comprehensive speech, "People of the past communities were perished because of the same wrong custom. If a man of high rank from amongst them would commit a theft, he would be acquitted with no punishment, and an ordinary man would be punished for his theft." *(Abu Dawood)*

Recommendation in vote for a candidate will bring society loss or benefit collectively. Thus if the elected representative commits any wrong, it will amount to a rather severe sin.

Vote is meant for agency as well. One of the elected members to the Parliament is sworn in as the

Prime Minister and some of Legislative Members as Chief Ministers of the various states throughout the country. Then these elected members elect the President of the country, who supervises judicial system and many other administrative departments of the country. In a nutshell, the whole structure of administration of the country is indirectly governed by the elected members. Thus, they work as your agent or representative with regard to administration. According to a rule of Sharia, acts got done by agents are attributed to the owner or main guardian. Voting for a candidate is a critical issue. If he commits any crime, voter will be shared in burden.

Every Muslim, while casting his vote, must keep in his mind that he is witnessing either truth or falsehood; recommending in evil or good; making his representative an honest and a man of good character or a dishonest and unjust one. If he receives money to cast his vote, he commits an act of bribery. If he does not cast his vote deliberately, he conceals evidence thus commits a sin. His intercession in evil may cause the whole of society to suffer from a collective loss that is deemed to be a heinous crime. So, Muslims must vote for an honest and just man who works for well being and upliftment of the nation and country. They must prefer interests of the nation over their personal ones.

VOTE – A VALUABLE TRUST

Man was born free. He is innately inclined to freedom. Slavery is the most painful thing for man, though he is provided with luxury and comfort of all sorts. This is just as a bird is kept shut in a cage of gold. Our ancestors have fought wars and impelled British quit India. Today our country is independent. Freedom is Allah's greatest favour. We have freedom of thought and expression. We have right to check those who have been elected to the parliaments. We have freedom of religion and right to propagation. Thus we may guide our betrayed brothers to the right path.

Election is a part of this democracy. People, in election, vote for the candidates of their own choice as their representative to the parliament. The entire control of the country lies in their hands. Islam does not advocate to present one's candidature in election by himself. The Messenger of Allah said, "He who demands for any post, I won't let him be in charge of that post". Thus begging vote for himself is no way suits a person of noble character Islamically and morally as well. It should have been that people themselves should elect an honest candidate to undertake the responsibility. But difficulty is that if honest men do not present their candidature, politician of bad character will dominate over politics of the country.

Democratic system of government consists of many meritorious aspects, but it has some demerits too. The major demerit of this system is that there in our country, education, honesty and moral ethics are not qualifying criteria for a candidate to stand in an election. As a result, many illiterate and uneducated candidates are elected to the parliament and legislative assembly. Some of them even do not know as how to sign their names, and put their thumb mark instead of signature. Now a large number of killers, dacoits, rapists, kidnappers and other professional criminals are elected to the parliament. Earlier police was running after them in order to apprehend them, but now, the same police men escort them as their personal security guards.

One % of candidates standing in election is hardly honest and whose lives are free from sin, crime and corruption. Dr.Rajendra Prasad served India as the President for twelve years. When he returned to his native place Patna after his retirement he had no house to live in. Jawarhar Lal Nehru was one of the members of Darul Musannifeen Azamgarh. The then amount of membership fee was five hundred rupees. When Maulana Masud Ali Nadvi went to Nehru to receive fees, he had not even five hundred rupees to pay him. He paid in two installments. Also he showed his passbook which had hardly two hundred or two hundred and fifty rupees balance. Today, an ordinary elected public representative has a house like a castle decorated with luxurious assets. When police raids on their houses, it recovers a huge quantity of gold jewels from their houses.

Muslims must cast their votes for a comparatively honest and just candidate who bears good morals and does not believe politics of crime and corruption or worship the rising sun, rather he supports truth and just cause. It is a difficult task to find an honest and a political leader of noble character. In present circumstances, we have no choice except casting votes in favour of a person who loves all equally, subdues communal feeling and is less corrupt.

Vote is meant for witness. When you vote for a candidate, as if you bear witness that he is the most honest and reliable among all. If you know that the candidate is corrupt and takes bribery and you still vote for him, you will be answerably to Allah. This is false witness – that was condemned more strictly by the Prophet (PBUH).

Qualifying criteria for a candidate to stand in election are his education, ability, resourcefulness and noble character and high morals. If a voter cast his vote for a candidate merely because that he and the candidate are from the same locality, or he is very close to him, or candidate is offering money to the voters, he witnesses falsehood and commits an act of taking bribery – thus he will be answerably to Allah for his action. Voters, before going to polling booth, ought to look into past lives and previous activities of the candidates and their present behaviour and character. Then they should vote for a candidate who has a comparative good record though he loses the election. The voters will be deemed to have performed their obligation. As opposed to this, if a Muslim voter casts his vote for a corrupt candidate,

who brings discredit to the nation and country, and he wins the seat, yet a Muslim voter will record a defeat. Thus, because of his false witness he will be answerable to Allah on the Day of Judgment.

QUALIFYING CRITERIA FOR AN ELECT CANDIDATE

Dates of election have been declared. As the days are drawing nearer people are getting more excited. Here and there all around country, public gatherings are being held, banners and posters are being distributed and speeches, full of promises and threats, are being delivered. Every party is busy at finding fault with other and criticizing them in order to distort name and fame of other parties. Blessings are being sought from priests and pious people. Villages, cities, towns and every part of the country are fully buzzed with election song. The dirty localities with dark alleys which were isolated and no one was ready to visit them, at the moment, are crowded with a large number of rich politicians. They are standing with bowls in their hands before the poor and trying their level best to beg their votes for them. Also, they promise them with good things and bright future as if, after the election is over, the rivers of milk and stream of honey will gush forth to each house of the locality. So far their qualification, some of them are completely illiterate and do not know as how to sign their names. Some of them have done hardly matriculation. Not to speak of characters, many of them have been charged with various cases – murder, rape, robbery and bribery in police stations.

Who should Muslims vote for? Should they join

the opinion of general public and vote for a corrupt candidate? Could it be allowed for Muslims to vote for a candidate, join his campaigning, convince others to cast their votes in favour of him, merely on the ground of their personal interests or they had better choose a comparative honest candidate? It is a duty of Shariah enjoined upon Muslims to elect an honest candidate as their representative and support him; and reject a corrupt one and not to cooperate with him.

The Qura'n has taught us a good principle in this regard.

Help you one another
In righteousness and piety,
But you help not one another
In sin and rancour.

(Surah: Ma-e-dah; V: 2)

What is a criterion for a true candidate? It is important to note that Islam does not approve one's candidature of one's own accord. The Messenger of Allah strictly detested demanding for a position or a rank. Hazrat Abdur-Rahman bin Samurah narrates that the Messenger of Allah said to him,"O Abdur Rahman! Assume not an office on demand. For, if you assume an office on demand, you will be handed over to it i.e. Allah will not help you. If you are handed over an office without asking for that, you will be blessed with grace of Allah." *(Muslim)*

> Hazrat Abu Musa Ashari narrates that I, along with two of my cousins, came to the Prophet (PBUH). One of them said to the Prophet, "Assign some of the duties to us which you have been entrusted with by Allah. The other one also said so". The Prophet said, "By Allah, I shall not handover the duty to anyone who demands and is greedy for it". Thus Hazrat Musa felt ashamed and begged Prophet's pardon by saying that he did not know they had such intention. He (SA) said that he would not let them assume an office. Well, I shall entrust you with a duty. Then, he sent him with Muaz bin Jabal to Yeman." *(Muslim)*
>
> Similar is the case with the office of Qadha. Hazrat Anas narrates that one who demands the office of Qadha (Judicature), will be overcome by his baser self. He who is forced to assume the office of judicature, an angel will descend down in order to guide him to right path. *(Tirmidhi)*

Principles quoted above admonish against presenting one's candidature by oneself for any official position pertaining to the public services. The reason is that such a candidate will be deprived of blessing of Allah. Also Allah's blessing descends only upon those who are insisted by people to undertake a responsibility and assume an office. Demerit of present secular system is that a candidate is forced to present his candidature. Since the political system is based on this very principle,

let alone political leaders, even people fight for key posts in religious institution and organization. A true Muslim must abstain himself from this attitude and unless general people request him to assume an office or stand in election.

The holy Qura'n has drawn a clear feature of a person who is supposed to be entrusted with a duty.

> *Truly the best of men for you to employ is*
> *The (man) who is strong and trusty.*
> (Surah: Qasas; V: 26)

Ability implies that when, after he was elected, he attends the parliament or assembly hours, he may draw the attention of other members to the right stand in perfect harmony with commandments of Shariah. Second, he would take interests of Muslim nation into great consideration; and bring a good credit to the nation and country as a whole. The purpose may not be served unless he is a good statesman, fully acquainted with needs of hour and as how to cope with modern challenges; bold enough and a good orator with logical arguments. A rational statesman always is more dominant and influential. But unfortunately, it happens very often that Muslim representatives elected to the parliament or to a political office are so weak in education and resourcefulness that they cannot even raise a rational question and face their opposition with confidence.

Trustworthiness is second salient feature of a statesman. Trustworthiness is a comprehensive word and is not

pertaining to the wealth only. It, in its wide range of meaning, includes every word and deed, and is meant for thought and consideration. Trustworthiness of thought implies that man as representative of the nation, should always mind national interests. Trustworthiness of tongue implies that a politician should speak the truth and abstain himself from telling a lie, finding fault with others and sycophancy of his own government. Integrity is related to property and wealth as well. Once, corruption or bribery was attributed to the employees of lower rank. But today, political leaders of high rank have excelled them. Whereas, the first Prime Minister of India, Mr.Jawahar Lal Nehru lived so simple life that he could not build a house in Delhi. Money deposited in his bank account was hardly few thousands. Dr.Rajendra Prasad was elected the President for two terms. But when he returned to Patna after his retirement, he had no house to live in. He stayed in Sadaqat Ashram. Today, an ordinary MP, MLA and even a corporation chairman lives in such a luxury that their forefathers would never have dreamt of.

When the Messenger of Allah has blessed with Prophet hood and got ready to invite people to the way of Allah, at initial gathering he said to them, "I have been for forty years among you. Did you find me true (Sadiq) or false? And did you find me either trustworthy or dishonest?" All people witnessed that he was true and trustworthy. In fact, a candidate must be of the same quality and standard so that he could handover the scales of justice to the people and would ask them openly whether he had done his duty honestly. Releasing

manifesto, mere promises and threats are not enough for the well being and prosperity of the country. Finding a candidate of 100% of truth is a hard nut to crack in this age of bribery and corruption. But Muslims ought to cast their votes for a comparative honest, trustworthy and a man of good character as their representative.

RESERVATION FOR WOMEN FROM THE ANGLE OF ISLAM

The issue of women's reservation is recently a heated subject of discussion in legislative councils all over the country. This subject receives widespread coverage in mass media. Media covers this issue in such a way as if the fate of the nation will change and all prevailing problems in society will come to an end if women are granted reservation in parliament and legislative councils. Those statesmen, who regard this proposal as to be unreasonable from the angle of welfare and wellbeing of the country or due to pressure of public opinion, dare not oppose this publicity as well.

No doubt, if this proposal is passed, then the future politics will have far reaching implications. As literacy rate is so low in backward communities and minorities that qualified eligible candidate will be hardly found among them. More difficult, the women elected to the parliament would be able to represent on behalf of their community with perfection in the parliament. It is also feared that crime against women participating in politics will get on increase as it was so in West Bengal. For, today politics has been hijacked by mostly illiterate, wicked and mischief making politicians instead of educated and men of high character. If politicians are truly inclined to resolve women's problems

and difficulties, they should look into what their social problems are, and then bring an end to them. Reservation of some seats for women in parliament won't come up with a solution to their real problems. For, 90% of women representatives elected to the parliament will be certainly from well off families. They do not know how painful and miserable lives the poor and indignant women lead, nor are they aware of their social problems and difficulties. Women from below poverty lines are usually wronged and oppressed. These women have neither wealth nor education and sound family background.

So far the best solution to women's problems, government had better provide women with means and resources of education and knowledge to the utmost. Orphan girls should be imparted education at free of cost and separate hostels should be arranged for them to live therein. Widowed and divorced women must be helped by pension fund so that they could live with dignity. Dowry system brings pain and miseries to women while at marriage, that must be effectively refrained. Whenever a communal riot or violence takes place, very often, women are killed and raped. On such occasions, special actions are necessary to be taken in order to protect women. Birth rate of girls is being reduced by premature abortion. This inhumane act must be stopped. Many people deprive their daughters and sisters of legacy. A proportional share in inheritance for woman must be ensured. If the problems like these are sincerely resolved, it would bring the right kind of empowerment to womenfolk.

> Islam advocates this rule that people should be entrusted with any duty or responsibility on the grounds of their ability and eligibility for the meant post or rank. It opposes assigning anyone to a job based on gender, caste or religion etc. The Prophet (PBUH) said, "One of the signs of the Day of Judgment is that trust would be made wasted". The companions of The Prophet asked him what wastage of trust meant. The Prophet replied that assigning a job to an ineligible person. *(Bukhari)*

This is notably important fact that a department may not be administered with a proper discipline and order if abilities and eligibilities are ignored and people are assigned to undertake public responsibilities merely because of their creed, caste, relation and region. Thus it will bring damage and loss to the department. One may point to reservations granted on the basis of caste in some of the branches of higher education like medical and engineering in our country. It resulted that many students, despite they have scored 70% or 80% marks, get deprived of admission. As opposed to it, students with reservation are eligible for admission, even though they have obtained 25% marks. When such people will grow into a doctor or an engineer, they will definitely bring discredit to the nation.

Literacy rate of women in India is surveyed very less. Whatsoever is, it is in cities only. It is also a matter of fact that these educated women do not have enough information about social problem especially about

problems confronting countryside women. Another difficulty is that they feel hesitant to speak at a mixed gathering. It will result that they could not be able to present grievances of villagers to the parliament bluntly. Morally also it does not suit women to work in co-existence with men as it is experienced in offices. This is why Islam does not approve theory of reservation. The Qura'n indicates to the duty of women and asks women to stay back inside house.

And stay quietly in
Your houses, and make not
A dazzling display, like
That of the former Times
Of ignorance; and establish
Regular Prayer, and give
Zakat and obey
Allah and His Messenger.

(Surah: Al-Ahzab; V: 33)

This is very clear from this verse that men and women both were assigned to two different jobs and duties according to their nature and temperament. Men have been told it is their responsibility to earn livelihood and run the family. They have to work hard to maintain the comfort of everyone in the family. Men were ordered to take part in Jihad and perform their Salaat in congregation. Women were ordained to maintain household work while staying at home and bring up their children and look after them. Women had better perform Salaat in their houses. The best and virtuous woman is she who protects her dignity and husband's property in the absence of her husband.

People generally think that Islam has ordained equality between men and women. This is not correct. Islam has ordained "Justice". Justice does not mean equality; but to give each according to his / her need. A patient can not digest spicy food. Thus providing a patient with simple food however may not be said to be equality. But this is very justice. Food that one can digest can be better for health. If a certified doctor and an illiterate labourer come to a clinic for work, then naturally the doctor will be appointed as a physician and illiterate person as a peon or a sweeper. In fact, this is not equality. But this is very requirement of justice.

Men and women differ from one another by nature and have different potentials. Men, women, children, youth, adults, old people, educated, uneducated, rich and poor- all have different potentials and roles to play in the society. If you give the same responsibility to all of them, it will be against nature. Men, according to their physical strength, ability of bearing hardship, bravery, courage, boldness, determination, power of offence and defence, are stronger and more forceful than those of women. No doubt they are physically weak. Thickness of men's brain kernel is bigger than that of women. Also, medically it has been agreed upon that man's brain kernel weighs hundred grams more than that of a woman. Similarly women's heart, the centre place of life is sixty grams smaller in size than that of men.

Well, in many features women have supremacy over men. Women have overwhelming modesty and

loving nature; beauty, interesting face and attraction. They are more sensitive, emotional and sophisticated in nature. These are the features which help them subject men's brain to them. Thus a woman, by virtue of these features, can shower such a true love upon her children, husband, brothers, sisters and other members of her family and establish peaceful environment inside the house that can't be expected from a man. Similarly, men can undertake outdoor work and activities with a great strife and endeavor that can't be done by women with same quality or skill. Division of responsibilities depends upon the difference of their nature and temperament. Survival of family system relies on this division. In West society family system has been shaken to its root. Be a male or a female, neither of them feels peace neither in their house nor anywhere else out of their house. That is why in West society, people are commonly addicted to drugs resulting into crimes of every sort. There people are worried about peace and tranquility as a severely thirsty man is eager for cold water in scorching sun.

Are we willing to buy from West their unrest and miseries?

CLONING FROM VIEW POINT OF ISLAM

February, 1997, in the world of scientific inventions and discoveries emerged as an unforgettable chapter of history. It was the month in which Dr. Wolmat in Scotland, under an Institute, experimented birth of a sheep with no intervention of a male animal. The female animal alone gave birth to this sheep that was named after "Dolly". This experiment earlier ended 278 times in failure, but at last it was crowned with success. On one hand, it brought an immense pleasure to scientists; it also surprised common people on the other hand.

This experiment was named "Cloning". Cloning is an English word that is derived from the Greek word "Klon". The original import of it is a sprout. Nowadays the word "Cloning" is used for creating a clone (a person in same resemblance) or photo copy. So in Arabic "Istinsakh" is invented as substitute word for it, which means copying or photo copy. Cloning has been experimented on vegetations since long. Also it is being experimented on animals for a long time. In 1982, two American Scientists Robert and Sir Thomas King through cloning gave birth to a frog. In 1993, cloning was experimented on human beings and they advanced a few steps forward in this regard. But it was not poured into the womb as if final stage of experiment was prevented. February in 1997, at a University in

America, two monkeys of same resemblance were given birth through cloning. Physical structure of a monkey nearly resembles that of human beings. By virtue of this resemblance Darwin fell into mistake and invented a theory that man was earlier a monkey. Passing through developing stages he existed into human form. Darwin's opinion is similar to that of one who, seeing a chair made of wood, says by conjecture that the chair was the table indeed. The very table was developed into the form of a chair.

Irrespective of Darwinian theory, successful experiment of cloning on monkeys has made possibility of experiment of cloning on human being very close to be successful. If in near future the news of successful experiment of cloning on human beings would reach people, they should not have been surprised at this. This new development of science has generated various issues and problems pertaining to social life and belief as well. There arise many questions which are needed to be pondered over very carefully and responded to them. Let first arise both good and bad aspect of cloning then it will be taken into consideration.

Entire system of creation belongs to Allah alone. The holy Qura'n time and again lays emphasis on that Allah alone is the Creator of all things. The Qura'n indicates to the Allah's power of creation:

Allah is the Creator
Of all things.

(Surah: Zumar; V: 62)

It is only Allah Who creates, maintains and governs and non else. All commands belong to Him

only. The Qura'n declares:

(All) are subservient
By His command.

(Surah: Aaraf; V: 54)

The Qura'n raises an open challenge that if all people of the world meet together, they cannot create even a fly. It reads:

Those on whom, besides Allah
You call, cannot create
(Even) a fly, if they all
Met together for the purpose.

(Surah: Hajj; V: 73)

System of creation in Divine is a hidden secret that it could not have been explored in past and nor could it be possible to be discovered in future. There are many men and women who, with no defect in their birth ability, are issueless. The physicians are unable to discover the reasons and they could not know this secret. Is cloning an intervention into the system of Allah's creation? Does it deny that Allah is not creator?

Let us go through cloning and see what does really cloning mean? Human body is full of innumerable cells. These cells in body keep on breaking into two or more pieces. Later every broken unit of cells grows into another complete cell. Every cell contains a nucleus with 46 chromosomes. But sexual cells i.e. semen of male and female contains only 23 chromosomes each. When husband and wife have sex, the number of their chromosomes is combined together and it reaches 46 that are required to give birth to a child. So the birth

of child takes place with features of mother and father both. This is why children resemble their parents in figure, appearance, colour, and inherit temperament and ethics.

Basic operation of cloning is that nucleus is taken out from any cells in female testicle and another nucleus is also taken out from cells of any other part of body, then nucleus is put into that cell. This can be taken out from the body of man and woman each. The nucleus of other organs of body contains 46 chromosomes. When a man and a woman establish sexual relationship, the number of chromosomes reaches forty six that is required rate to give birth to a foetus. Now a nucleus taken out from a female is put into her testicle, so, she can give birth to a child without intervention of a male and sexual relationship. Since this contains chromosome of the female only, the child will completely resemble that very woman. If chromosome of a male, instead of a female, is put into it, then the child will inherit resemblance of male one, because the child was formed out of male chromosome only. Later, when this process is completed, then for growth of the foetus, this cell will be put into the womb of a female. This female, if experiment is successful, and Allah wills, will give birth to a child as the birth of a child usually takes place, whether it should be put into the womb of same female whose testicle is taken out or into the womb of someone else. A child, whose birth takes place by cloning, resembles either his father or mother in his physical appearance. Even though it is not necessary that the baby should beget same thought or

understanding as his father and mother do. These ethics are greatly influenced by education, training, social and family atmosphere. In order to give birth to a foetus cloning needs testicle of females and process of being put into the womb of female as well. And according to usual system of birth, it must contain 46 chromosomes too. Well, there is no need for a male intervention in it. Cloning does not show at all that man has got power of creation. Allah has infused mankind with devices. Cloning is also a device as union of husband and wife is a course of action that gives birth to a child. Orientation of a device or a course of action with fruitful result is named creation. Power of creation is not in the hand of man. Before the birth of Dolly, scientists failed 278 times. They were also unable to tell why their experiment ended in failure such many times and a single experiment was successful. A true believer must not be surprised at this. For, every device or course of action is subordinated to Allah's command. Unless Allah wills, no course of action can bring a successful result. The holy Qura'n has narrated event of Hazrat Maseeh's birth (Jesus Christ). A woman alone gave birth to him without any intervention of a male. Hazrat Eve (Hawwa) was created from a single man. Cloning, testifies and proves events find mentioned in Qura'n to be authentic and reliable if a woman gives birth to a child with intervention of no male. This theory is not in opposition to Islamic concept of creation, rather supports it strongly.

Cloning has raised many issues and problems. Will lineage of the child be established? Will his lineage

be traced to the woman whose testicle was taken or to one in whose womb foetus was brought up? Is it right (lawful) to take nucleus of a strange man and put it into testicles of a woman? Can this course of action be carried out between husband and wife, especially when they are issueless? What will he be, brother or son, to one from whose chromosome the child was born? These questions and so on will be raised up because of successful experiment of cloning.

Ostensibly, cloning will be dangerous and harmful experiment to human beings. It will come up with a negative aspect that people will marry but they won't take interest in begetting progeny that is the basic aim of marriage. Children born by cloning will be deprived of identification and family lineage. Thus, family system will suffer from chaos and disorder. Islam has forbidden fornication and allowed marriage so that family system could be preserved with dignity. Cloning will also open a door to deception. Criminals will try to produce their clone in order to deceive others. It is also feared that clone babies will have defects and demerits. It is an act of foolishness to go against nature.

Moreover, gene cloning may be used for medical benefits. Chromosome of gene cloning contains small units. These small units are called gene. This gene has a deep relation to human health and illness. Science has proved that a gene may be replaced with another one. So, if a gene is infected with a disease, it may be replaced with a healthy one. Infected part will be cured in this way. This form of cloning is lawful. It will also help patients to be cured of incurable diseases as Aids and cancer etc.

LIE DETECTOR – VIEW POINT OF ISLAM

Lie detector is an electronic medical device used to investigate crimes. There in West countries it has been in use since long. But in India, it was introduced in near past. This instrument originally detects internal conditions which man hides.

Philosophy of this investigation is that it changes internal condition of a criminal or perpetrator if he, while at investigation, hides the truth from investigators or tells a lie. His heart starts beating fast. He begins panting and his blood pressure is high. Then these internal conditions have their influence on external parts of body. His hands rise towards his neck and face unintentionally. He stammers when speaks. Sometimes he shrugs his shoulders. He looks at his addressee stealthily. Often he begins to perspire as if internal and external states both bear witness that he is a liar and false. If a person manages to control over his external condition somehow, but internal condition will be hardly repressed.

One aspect of this investigation is pertaining to admonition. Second aspect is related to Islamic jurisprudence. To what extent can it be reliable to prove guilt or crime? Admonition instructs that how man's life is surrounded by witnesses. Allah has appointed such

witnesses who keep constant vigilance on men in their public and private lives. They keep record of every hidden and open deed. Though they have kept mum in this world, but when the Day of Judgment will be established, they will discover all things done in secrecy and privacy boldly and without fear.

The Messenger of Allah (PBUH) said that Allah has deployed angels on either shoulder of the man. They constantly keep on recording of man's evils and virtues. This will continue till the Day of Judgment is established. On the Day of Judgment, this preserved record of his evils and virtues will be presented before him as an open book. Having seen this record, he will find no way except to confess that he had committed these things in mundane world. But there will be a few shameless sinners who will not feel ashamed from telling a lie. They will try to deny their evil deeds. Then they will find themselves tongue tied. Their organs of body will be blessed with power of speech. They will reveal the evil deeds he had used them for. Even the earth and inorganic substance will speak of his evils and virtues and man won't be able to deny them.

Once upon people objected that it would need many a volume to keep record of the deeds of man's whole life. It seems to be impossible. How would a weak and feeble man be able to manage to hold these records in his hands? But this age of computer science has made this objection meaningless. When a man can record thousands of pages into two inches disk, then why Allah Al-knowing and Omniscient can't preserve the whole life of human beings in a small record of

deeds. Similarly, when internal and external conditions of a sinner bear witness to his falsehood in this world, then it is not a matter of surprise for men of realistic vision that organs of body will bear witness to their crimes and sinful acts. If one ponders over scientific inventions carefully, one will realize that all these inventions help man understand Islamic concept of life hereafter in clear terms.

It is also a notable point that heart of a sinner is affected more by lie detector and heart condition gets changed. The Prophet of Allah (PBUH) also indicated to the same effect. He said, "When a person commits a sin, his heart sustains a black stain. If he repents of sin, it washes off, it remains intact otherwise. When he commits a sin second time, another black stain exists on the heart. Even the whole of heart becomes black with stains. And the sinner is deprived of divine guidance and feels not ashamed of his sin".

Telling a lie is the heinous crime in the sight of Islam. Once the Prophet said, 'A true believer may do everything but can't tell a lie.' (Ihya-O-Uloomiddin) This indicates that it is not allowed at any cost for Muslim to tell a lie. The Messenger of Allah (PBUH) prayed to Allah to save from lying. He said, "O Allah! Protect my heart from hypocrisy; protect me from impurity and my tongue from telling a lie." (Ihya-O Uloomiddin) The Prophet (PBUH) did not allow anyone to tell a lie even while at having fun. He said, "Be curse upon those who tell a lie in order to make others laugh". (Abu Dawood) The Messenger of Allah (PBUH) has forbidden reporting hearsay without ascertainment. He said, 'It is enough

for a person to be a liar, what he hears, reports it to others. (Abu Dawood) In a nut shell, an act of telling a lie gets man affected spiritually, physically and mentally as well. Alas! this sin has got popularity in our society and is so commonly committed that you may rarely find a person who is safe from this sin. The Messenger of Allah (PBUH) has declared false witness to be the worst lie." But, nowadays false witnesses are hired at a cheaper rate in our society, as rice and wheat are bought in market. Lawyers are busy at training people in false witness. Art of journalism whose basic object is to report the true news to people with no change and bias is also not safe from this sin. The journalists skilfully spin false news and widely propagate it with no hesitation. What about politicians? They know this art better than a common man. If a competition of telling a lie is held, nobody will exceed them.

It happens so because people have forgotten that they will have to answer to Allah in the life hereafter. Those who do not fear Allah, may commit any sort of sin. Those who fear Allah and believe in life hereafter, an ordinary warning may guide them towards right path.

As far proving anyone to be liar by this device is concerned, Islam has already set up four sources as principles to prove crime and guilt. First, the criminal should confess to the crime. Second, if he does not confess to his guilt, then plaintiff should produce witness against defendant. Here it should be notably kept in mind that the source of witness varies from crime to crime. For instance, four witnesses are required to prove the crime of adultery. Two witnesses at least are required for

cases of law of equality (Qisas) i.e. penal ordinances or such crimes about which Shariah has already prescribed punishment. Second, two males or one male and two females are sufficient to bear witness to the case of financial pecuniary and other disputed matters. Third, if witnesses are not available, the accused will be made swear to Allah. Thus he will be acquitted from crime if he swears. Fourth, if the accused denies swearing, he will be regarded to have confessed the guilt. Similarly, if the accused fails to defend his crime after a chance was given to him, he will be deemed to have confessed the crime as well.

These four are fundamental sources to prove any guilt. There are some other evidences through which claims and charges can be proved. One of them is Qaraine-Qatiah (Incontrovertible evidence) e.g. If a person rushes out of a house holding a knife soaked in blood and at the same moment people enter the house and see a dead body laying on the ground in a pool of blood, then it is an incontrovertible evidence that the very person is the killer. (Al-Bahrour-Raiqe) Investigation of a lie with the help of lie detector is a circumstantial evidence. An expert psychologist only may estimate that the report detected by this device is whether true or false. So far, I think, in crucial criminal cases it can't be relied merely upon the report of lie detector. For, this does not reveal truth or lie in real measure. It reports internal condition on paper only. It happens so that fear already falls upon a liar. This is fear that causes internal condition to change. If the accused is suffering from psychological fear due to any other reason, even

then a change may occur in internal condition, because fearlessness hinders occurrence of any change in them. Thus psychological change is a phenomenon of fear and dreads not an absolute evidence of falsehood. So, the report detected by this mechanical instrument is not sufficient and clear evidence to prove any one to be guilty of a crime.

DISGUISING EVILS

History of Formation of sovereignty and rule is as old as human colonies and their colonization. For, this is a natural necessity for human society. Allah created mankind as an interdependent creature. Animals are less in need for others. They do not need cultivation for fodder or traders to buy cloaks or any cook to prepare their food. But mankind needs many a human being of his own sex to meet his requirements. He needs businessmen to buy food stuff; a farmer for wheat; a cook for cooking food; a tailor to sew his dress and a driver to drive his vehicle. Also man behaves people of his own class more cruelly than animals. Government links up various individuals of society to others so that they could survive peacefully; moderation and justice could be restored in society. Formation of government is based on these two fundamental objects. It will be a matter of the most remorse if government lets any sect or group equip itself with instrument of oppression. Nowadays in India, injustice and wrong doing committed by police and security personnel is cited as an aphorism. Usually, they behave people very cruelly but no one, because of fear and threat, is ready to bear witness to their cruelty and oppression. Similarly in many events, modesty impels victim keep silence. Very few cases are filed in the court. Since the accused takes advantage

of suspicion, hardly any charge is proved. Needless to say, they receive petty punishment. They are either suspended for few days or sentenced to a few months imprisonment.

Our government is not ready even to enquire into cruel behaviour and oppression perpetrated by government officials and punish them for their crimes. So, government itself is seriously trying that security forces should be granted a special acquittal in cases pertaining to human rights. This is not but encouragement of criminal activities. Security forces are entrusted with obligations of providing people with peace and tranquility; helping oppressed people and snatching away the instrument of oppression and tyranny and investing society with justice and equality. Thus, if security personnel are found guilty of crimes, they should be punished rather severely, because they not only have perpetrated a crime but also have violated obligatory duties they have been entrusted with. If a watchman becomes a thief, who will look after the house and prevent thieves to break into the house?

Islamic instructions state in clear term that a sinner is a sinner. No one is above the law. Even the head of a kingdom is bound to abide by the same rule or law that is imposed upon common people. Islam has prescribed chopping off hands as a punishment for theft. During the life time of the Prophet (PBUH) a lady from a noble clan of Arab committed theft. The Messenger of Allah ordered to chop off her hand. People felt it hard and unbearable. They wanted to intercede with the Prophet (PBUH) on behalf of her. But who will

intercede? Thus they approached Usama Bin Zaid the beloved son of Zaid Bin Haritheh, whom the Prophet himself loved very much, to make a recommendation to the Prophet (PBUH). When Usama made recommendation, he (SA) grew angry and said "Had Fatimah, daughter of Mohammad committed theft, her hand would have been chopped off".

Similarly, during the reign of the four caliphs they had set up same scale of justice for one and all. Hazrat Omar (RA) appointed Hazrat Obai bin Kab as Qazi (Justice). Once, some one got a case registered against Caliph Omar (RA). Thus he was a defendant. According to the rule of jurisdiction, if a plaintiff fails to produce witness, then the defendant will be administered to take an oath. So, Hazrat Omar had to take an oath. But, because of high status of caliphate, Obai bin Kab wanted the plaintiff to acquit the caliph from oath. Hazrat Omar detested the way Hazrat Obai dealt the case. The reason is that equality before the law must not be tampered in because of rank or any other causes.

During caliphate of Hazrat Ali (RA) there was a famous jurist Shuraih by name. He assumed the office of justice (Qadha) for a long term during caliphate of various caliphs. Once, a Jew lodged a complaint against Ali (RA) in his court. The then caliph Hazrat Ali produced two witnesses – Hazrat Hasan (RA) his own son, whose truth was certified by the Prophet himself and Qunbara the son of his slave. Qazi Shuraih refused the two witnesses saying that witness of a son in favour of his father and slave in favour of his master is deemed

not to be reliable. Thus the verdict was pronounced against Ali (RA). This decision of Islamic court had so great implication upon the Jew that he entered into the fold of Islam. We will find many such examples not only in period of Sahaba (companions of the Prophet) but also during the reign of Omar Bin Abdul Aziz in Umavi period and in Abbasi period as well. Justice must be ensured for all and sundry, and friends and foes.

Hazrat Omar penalized his own son. According to some reports, his son died because of punishment. Hazrat Omar was martyred by a Majus named Feroz. Hazrat Omar's son, Ubaidullah in retaliation killed two non-Muslims – Hurmuzan and Jafina. Hazrat Uthman sought opinions of the then scholars as what to do with him after he had assumed the office. Hazrat Ali said that as the law of equality he should be killed. But somehow he escaped. Later when Hazrat Ali assumed caliphate, he was willing to impose Qisas on him. But he ran away and joined Hazrat Muaviah, and killed in the battle of Siffeen. If those, who have been chosen for restoring peace and tranquility, are allowed to break the law and commit crime, how can one expect peace and security from any one else?

Maintaining justice at usual conditions is not something enough important. But when a person is enraged and his ego is damaged, but he shows patience and perseverance, and suppresses his anger, he commits a virtue of great morality.

The Qura'n indicates to this virtue:

Those who restrain anger
And pardon (all) men
For, Allah loves those
Who do good.

(Surah Al-e-Imran; V: 134)

The Prophet said:

"He is not a brave who knocks down his enemy, but the brave is one who observes patience and perseverance while he is angry."

Our young generation must be imparted this lesson. Government had better hold a camp, wherein police and security personnel should be trained in as how to put an end to a crime, violence and criminal activities. Lectures delivered by expert religious scholars and men of ethics and reformation should be dwelt upon religious and moral aspects. Such camp will help change their mind-set of corruption into politeness, honesty, brotherly treatment and much of high moral. Police or force department is now something very terrible. Mothers exercise their names to frighten their innocent babies. This is so unfortunate that those who sacrifice their lives while defending our homeland and country and rush to rescue whenever we are trapped in natural calamity and miserable conditions, are viewed as some one hateful and a formidable adversary. If we do not admonish security forces against corrupt mentality, infuse them moral ethics, it will let crimes grow increasingly.

So, formation of a law that is a means of crime, and in the name of law and order, is a green signal

for lawlessness; that destroys human values; helps lay hands upon innocent citizens instead of sinners is an instrument of oppression. It is the worst form of tyranny. Thus citizens of the country as a whole should join hands together and restrain government from such determination and step.

MATCH FIXING-DISEASE AND SOLUTION TO IT

When sin exists in any society, it is not restricted to a particular walk of life; rather it has effect on every walk. Nowadays, our society is flooded with vices and corruptions of various sorts. Earlier, fourth class employees would take bribery. Then the police started greasing their palms. Now police department is rife with bribery and corruption. They have distinguished themselves as corrupt wing of Indian security. Foul or harsh language is their identity. In present age, officials of high portfolio, diplomats, ministers and top politicians are usually found involved in corruptions and scandals. Today names of politicians appear in such scandals that, in past, it could not be thought of about any ministers and statesmen of good character. The condition has got to the worst that the department established for checking corruption of bribery is too sometimes found involved in this vice. Recently name of an honourable judge appeared in a case of bribery. When scandals involve officials of high rank, what about others?

Nowadays, match fixing is the burning issue. Players are players. They have dedicated whole of their lives to entertain spectators. As an event of match fixing came into limelight and a player, having taken money, showed poor performance, it

seemed as if a storm had taken place. This scandal appears involving the biggest and most favourite cricketers of India and Pakistan. Even cricket board had to issue a declaration to investigate this scandal so that it could sooth spectators' sentiment down. Government has assured former all round cricketer Manoj Prabhakar that if he discloses the name of his playmate who offered him bribery for playing a poor game in a match held in 1994, he will be guaranteed complete security and safety. It is also being said that the sole aim behind the events of suspected murders is obliterating evidences related to match fixing. Since this scandal has appeared involving names of players in a large number, so, government had to issue a declaration that if players confess their crime by their ownselves, they will be granted forgiveness. How corruption of bribery has encompassed every walk of social life. Gambling is root cause of this disease. Wagering for winning or losing a game is a bad tendency that commonly occurs in games and sports. Thus thousands and crores amount of money earned by lawful means and hardworking is spent unnecessarily and purposelessly.

From Islamic point of view it is a prerequisite that a sport competition must be free from gambling. The holy Qura'n has strongly condemned gambling and regarded it to be impure act. The Qura'n states:

O you who believe!
Intoxicants and gambling,
Sacrificing to stones,
And (divination by) arrows,

Are an abomination
Of Satan's handiwork.

(Surah: Ma-e-dah; V: 90)

Satan excites enmity and hatred through these sports and games between people.

The Qura'n indicates to this point:
Satan's plan is (but)
To excite enmity and hatred
Between you, with intoxicants
And gambling.

(Surah: Ma-e-dah; V: 91)

Gambling is an unnatural source of earning money, thus it is declared to be unlawful. There are only two natural known means for earnings. One earns money either by investing one's own money or human hard work. A gambler neither invests his property nor does he work hard, rather he gains or loses money accidentally. A gambler also gets accustomed to earn money with no hard work. No rational reasons support gambling to be allowed. For, winning a game or losing it belongs to 'A' and 'B', who participate in game. But 'C' and 'D', who are out of the field and have nothing to do with win or lose. But 'C' has orally committed to pay a huge amount to 'D'. Think, how can, because of an oral bet, it be allowed to pay any one a certain amount of money?

The Messenger of Allah said, "Jalb and Jnb are not allowed in Islam." (Abu Dawood) 'Jalb' implies that a rider, while participating at horse race infuses his horse with an extraordinary run power by shouting at

the horse. 'Janb' implies that a rider, besides participant horse, should keep another horse along and when the participant horse gets tired the rider should shift himself swiftly onto the back of the other horse. This is something deception that is not allowed. (Bazlul Majhud)

The hadith quoted above indicates to this point that a sport competition should stand on fair and straightforward means. Greed for extra wealth too affects a player's performance. That is why greasing one's hand with bribery is a sinful act of the worst sort. The Messenger of Allah said, "May Allah curse upon giver and taker of the bribery." (Ibn Majah) The Messenger of Allah has sought Allah's curse upon the arbitrator. (Musnad Ahmed) Truth is that greed for wealth is such a thirst that can't be quenched easily. International players who are sponsored by reputed companies and thus earn money more than officials of top level, diplomats and the biggest business men, still they can not quench their greed for wealth. Today, tireless efforts are being done in our country for political stability, economic development, science and technology advancement. But so far ethics and human values are concerned; government is heedless to this regard. Social ethics are totally ignored and seem to be of no value. Corruption has got access to the institute of law and justice. Consequently, a big number of our youth are found involved in un-speakable crimes. International players of the country, who are esteemed to be honour and dignity of the country, they, in foreign, feel no hesitation in selling the dignity of the country for

a little amount of money. Law and materialistic means can not put an end to these diseases. It is sense of responsibility and accountability to Allah that can get the society rid of this disease.

SPORT - RULES AND ETIQUETTES

Allah has endowed human nature with sport, game and excursion. Composition of poetry, literary work, and art of wit and humour amuse his nature. Thus male babies are naturally inclined towards masculine games like running and jumping etc., despite they have not received any training and instruction. Female babies from their very childhood are interested in cooking food, sweeping and babysitting.

Before advent of Islam, imbalance was prevalent in sports and games. Europe that boasts itself as eternal teacher of culture and civilization, the largest stedia were built therein. The slaves were set to fight with one another or with bulls. They watched this fighting competition joyfully and clapped even the slaves were perished.

Islam is a religion towards nature. It has considered human nature and temperaments greatly in every aspect of life. It always guided towards a balanced and moderate way. Islam did not refute games and sports entirely rather it allowed games with limitations. The games should be played in consonance with rules prescribed by Shariah.

(1) Players must wear such garment or uniform that conceals their concealable parts of body. The

concealable parts for men are from navel down up to knee. Women should not play among men. Women are not allowed to expose concealable parts of their body even before other women. It is incumbent upon men and women both to conceal private parts of their body while at playing.

(2) Games must take short time to be finished. One can indicate to football or volley ball. Chess and the like games that take rather long time and hinder people from their obligatory duties and responsibilities are undesirable. Similar is the case with ludo. Chess is such a game which needs no physical strength, but a man is busily engaged in it, thus he becomes useless. Nowadays people are greatly fond of cricket. It is also a long and complicated game like Satan's intestine. When a cricket match is played, ardent men of cricket leave their work aside and watch match on television or listen to the commentary on radio. Sometimes it happens so that the students watch cricket matches even in the period of their examinations, thus they either fail or do not secure expected marks.

(2) Free style wrestling and boxing are such games, which cause human body huge damage, thus they are not allowed.

(3) Feminine games for men and masculine games such as Kabaddi for women are not allowed. The Messenger of Allah prohibited men from

taking resemblance of women and women from resemblance of men.

(4) Gambling is unlawful. So a game based on gambling is prohibited too. Gambling implies that the two players agree upon a bet that loser will pay a certain amount to the winners or some one from amongst spectators stakes a wager that if so and so player wins, 'A' will pay 'B' a certain amount of money, 'B' will pay the same amount of money to 'A' otherwise. A game with such terms is strictly prohibited. If the match is played between two teams i.e. A team and B team and A team stakes this bet that it will give a certain amount of money to the B team, if it wins the match. If the A team loses, the B team, will have nothing to pay to the first one. Then, wagering such bet is not gambling, so it is allowed. Similarly, players do not stake a bet, rather a third person commits that he will pay a certain amount of money to the winner of the both players. Then, it is permissible, because it is not gambling.

(5) It is desirable to play games which infill body with strength, defence power and makes it healthy. Islam encourages such game and sport.

The Messenger of Allah encouraged running a race and appreciated it. The Prophet himself ran a race with Aiyasha (RA). Hazrat Aiyasha narrated that in the beginning she would take the lead from the Prophet (PBUH). But when she put on

the weight, the Prophet (PBUH) took the lead from her and said “This is the revenge of earlier lead”. Hazrat Salma bin Akwa relates that a person announced that who will run a race with him to Madina? He was so fast runner that no one could take the lead from him. I said to him,”You do not respect any one and invite every senior and junior to run a race.” He said, “I invite every one except the Prophet to run a race.” Then Hazrat Salma (RA) requested the Prophet to grant him permission and ran the race with him and took the lead from him.” (Nailul Autar). Islam encourages wrestling too. Hazrat Rukana was a famous wrestler of Arab. He invited the Prophet (PBUH) to wrestle with him. He (PBUH) accepted the challenge and defeated him. This defeat led Hazrat Rukana to embrace Islam. *(Nailul Autar)*

Wrestling is meant to throw opponent to the ground. Free style wrestling is not allowed, because it damages human body. Judo is also included in wrestling. Its basic aim is to make body strong and decorate man with defence power. Well, a competition of Judo sport that brings injuries to human health is not allowed.

Swimming is approved by the Prophet (PBUH) too. He (SA) said, “Besides remembrance of Allah, everything, except four, is regarded to be fun and sport: Jesting with wife, training the horse,

walking between two mile stones and learning how to swim." *(Al-Jamius-Sagheer)*

In another report the Prophet (PBUH) has induced people to train their children in swimming and archery. Hazrat Omar especially advised people of Syria to learn archery and riding horse and he wrote a letter to them in this regard. *(Faizul-Qadir)*

Horse racing is also allowed. The Messenger of Allah has favoured this. Hazrat Abdullah bin Omar transmits that the Prophet (PBUH) would hold competition of horse racing and mark distance from Hafia to Thaniyatul-Weda for horses with slim and light weight body, and appoint a distance from Thaniyatul-Weda to Mosque of Banu Zarique for horses with heavy body. (Bukhari) Camel race also finds mentioned in Ahadith. Horse racing is allowed provided that it is free from gambling. Nowadays, competition of horse racing is based merely on gambling. Thus it is not allowed. Archery or learning as how to shoot arrows is a kind of sport and allowed in Islam. Similar is the rule with gun shooting.

TRAFFIC – DOCTRINES OF SHARIAH

Last week, according to the declaration of Government, it was celebrated as the week of traffic city in our country. From time to time, government arranges such celebrations in order to create awareness among people about traffic rules and regulations. This is an appreciable step. Violation of traffic rules and regulations and rather quick speed cause accidents take place increasingly. Everyday news papers read a road accident. Let us see what precepts the holy Qura'n and hadith dictate in this regard.

Shariah has asked us to do something and not to do something else. Thus we are bound to observe lawful things and prevent us from unlawful ones. There are many things remaining with no clear instructions. They are neither unlawful nor asked to be done. Government has right to formulate a specific rule concerning these things for the interests of general mass and make it compulsory if situation needs. According to Islamic terminology, it is termed to be "Masalih-e-Mursala". For instance, one can walk to both right and left sides. There is no clear instruction in Shariah that which direction one should take while walking. Thus government has the right to mark a particular direction or a pathway to walk on.

Rules and regulations formulated for vehicles and conveyance as how much fast or slow vehicles should be driven or where should be stopped or parked, all belong to government administration; and also guarantee us safety and security. It is a religious duty to protect life and property. We are obliged to obey government traffic rules and regulations that are not repugnant to doctrines of Shariah. If we violate any rule, we not only commit a mistake, but also break vow that we have promised the government.

How should a man walk? The Qura'n guides:

Nor walk on the earth
With insolence for you
Can not rend the earth
Asunder, nor reach
The mountains in height.
(Surah: Isra; V: 37)

Another verse reads:

And the servants of (Allah)
Most Gracious are those
Who walk on the earth
In humility, and when the ignorant
Address them, they say, "Peace!"
(Surah: Furqan; V: 63)

What does walking on earth with insolence mean? It is applicable to every gesture of body that demonstrates one's arrogance and haughtiness and insults others. If you are driving a vehicle and let others not pass or sound your car horn unnecessarily, then,

you are also similar to one who walks on earth with insolence. Moderate walk is that you should drive your vehicle with moderate speed, let others overtake swiftly if their vehicle is driving more speedily than yours. This walk is termed to be "Mash-ye-hawan".

During journey the companions of the Prophet (PBUH) would not walk ahead of him (PBUH) if they were not afraid of enemies' attack. Their mere intention was to accord reverence to the Prophet (SA). Once, Hazrat Abdullah Ibn Omar's she-camel was naughty and overtook the Prophet's one. The other companions of the Prophet took it ill and Hazrat Omar scolded him for it. But he (SA) did not take ill and restrained Omar (RA) from it.

The holy Qura'n has indicated to a very important point. If the ignorant address good servants of Allah, they walk peacefully. When we drive on roads, we find most of drivers unaware of traffic rules. Similarly notorious and impetuous people violating traffic rules come on wrong side. Some of them sound their horns unnecessarily that cause others harm. Some of them park their vehicles at prohibited zones. Some people themselves commit mistake, but abuse others. These are emotional and critical conditions. If second party also observes no patience, the condition will get deteriorated and it will break into bitter quarrel. The verse quoted above teaches us as how to tackle such condition; and demands us to observe perseverance and provide those who throw thorn upon us with flowers in retort.

So far speed, it depends upon situation. If there is crowd, the vehicle should be driven slowly. If track is empty and slow speed is troublesome for behind vehicles, you should drive fast.

Hazrat Osama bin Zaid highlighting the story of Farewell Pilgrimage (Hajjatul-Weda) describes walking speed of the Prophet (PBUH). When routes were empty, he (SA) walked with hasty speed, he moved slowly otherwise. (Bukhari) While at walking down one should show dignity and serenity. Even the Messenger of Allah has ordered to come for Salaat with dignity. He said, "When you come to offer Salaat, come with dignity". Hazrat Osama reports that the Prophet said "Walk calmly, because hasty walk is of no virtues". (Musnad Ahmad) Sounding horn unnecessarily is undesirable. The Messenger of Allah has forbidden ringing the bell. It was a custom that Arabs would put on the bells round the necks of their camels. When they passed altogether, all tracks were resounded with bell. The Prophet (PBUH) detested this. Nowadays many motor bikes and cars have horns that sound like dog-barking or baby's cry. This is undesirable and an act of uncivilisation.

The Messenger of Allah said, "It is an act of Faith to remove inconvenience from the pathway". (Musnad Ahmed) 'Aza' the Arabic word includes everything that causes inconvenience. Similar is the rule with Kerosene vehicles. It is also not allowed to park vehicles at prohibited sites. Motorists and pedestrians should respect each other especially women, old people and children walking on the footpath. Hazrat Abdullah Ibn

Omar (RA) transmits that the Messenger of Allah has forbidden men to walk among women. (Abu Dawood) Hazrat Abu Usaid Ansari (RA) reports that he (SA) advised women to walk on footpath.

To sum, vehicles should not be parked at footpath or prohibited zone. We must observe patience and perseverance while at driving motors or walking on the road. We should positively follow the traffic rules and regulations and respect each other.

TELEPHONE - ETIQUETTES AND DOCTRINES

This age, we breathe in, is of Scientific inventions and discoveries. Man, by virtue of talent, thought and wisdom that Allah has endowed with, has brought wonderful and unintelligible things into existence. He is busy at delving in space, depth of earth and in the bottom of Sea. Medium of communications is one of the most wonderful inventions of Science. Man was not able to reach his voice two miles in past. But, at present, sitting in a corner of the world, through radio and television, he can send his messages to every where. He may contact and have discussion on telephone with those who live in abroad and overseas as if his addressee is sitting in front of him. Communications satellite made telephone system universal.

If you ponder over system of communication network, you will come to know that these unseen media authenticate some of basic articles of Islamic faith. The holy Qura'n informs us that whatsoever is in the universe is obedient to Allah. Everything first receives message from Allah, then it functions according to divine plan. Similar is the case with system of revelation (Wahy). Sometimes Allah addresses his prophet directly. Some times, Will of Allah gets impressed on the prophet's heart. Sometimes, angels in

invisible form come to the prophet and read out divine message of Allah. But materialists could not understand how revelation was sent to the prophets and how the universe receives Allah's message, because there is no apparent link between the two. Present wireless system of communication has confirmed this ideology that a message can be sent from one side to another one without any visible resource. When a weak creature like man has got this power, how can it be difficult for Allah Who is Omnipotent?

Telephone benefits man in various ways. It reduces distances and joins one another in happiness and sorrows despite geographical boundaries. In 1876, Alexander Graham Bell invented phone. Now, invention of mobiles led this system to the perfection. Nowadays keeping mobile phone is not a symbol of being a government official or an industrialist or a businessman. Gradually it is going to be basic need of urban life. People generally think it is a successful effort to get a beneficial thing. But it is not right thinking. Right utilization of a thing is more important than its acquisition.

Telephone is a kind of meeting. Rules and etiquettes as how to talk on telephone are similar to those of visiting someone. The Prophet (PBUH) has taught that one should greet before one enters anyone's' house. (Abu Dawood) This came to be known that if you telephone a Muslim brother, you should pronounce Islamic greeting "Assalamo-Alaikum". These words of greeting are meant for Muslims only. Thus non-Muslim brothers should be greeted with other respectful words. Gair Mahram (the persons with whom marriage is not

prohibited) and women are prohibited to be greeted. (Raddul Muhtar) If a woman encounters with a Gair Mahram on telephone, she may greet him. The reason is that, there is the least chance of mischief. If you make a call, you should immediately tell your name so that your addressee should not be afraid of. Many people do not speak their names on phone and they become angry if they are asked their names. This is something condemnable.

Once, Hazrat Jabir (RA) came to the Prophet (PBUH) and knocked at the door. He (SA) asked "Who?". He said "Me". He (SA) detested this answer. (Bukhari, Muslim) For, "Me" can not give clear identification of the comer. Thus, name should be told while at enquiry. Hazrat Abu Musa went to Hazrat Omar and said, "Abu Musa seeks permission". Similarly, one should tell one's name while speaking on telephone and follow the method as how to speak on telephone. This is as follows: "This is Mr. So and So speaking". The Prophet (PBUH) also has taught the same method. The letters got written by the Prophet (PBH) also find mentioned his name and the name of addressee in the beginning. Hazrat Abu Musa Ashari transmits that the prophet of Allah said, "When you visit a house, seek permission to enter the house three times. If you are not answered, come back quietly". (Bukhari, Muslim) Ring of a telephone also indicates to seeking permission of meeting.

It was Prophet's routine that he (SA) would knock at the door softly whenever he visited a house so that no one should be disturbed while at sleeping.

Thus one should not ring at late night. If one wants to have a long chat on telephone, one should make an appointment with addressee. The holy Qura'n teaches us a precept as how to enter someone's house and why seeking permission is necessary. It says:

If you find no one
In the house, enter not
Until permission is given
To you; if you are asked
To go back, go back;
That makes for greater purity
For yourselves.

(Surah: Nur; V: 28)

If some one has busy schedule and apologizes for not talking, it should not be deemed to be ill. The holy Qura'n has allowed entering houses with no people with- out permission. It came to be known that one may ring up the airport, railway station, bus stand, government and public institutes at their working hours without any pre-appointment or permission. The Messenger of Allah said, "Visitors have right on you". It implies that visitors should be received warmly and respectfully. They should not be refused without any prescribed reason. It is also a coarse behaviour not to response to telephone and pass false information that the person is not available. If some one runs the risk of one's life or property, he may tell a lie. Nowadays, one, during journey, has to pay roaming charges and callers too have to pay the charge. In such cases, ringing to a roaming phone is not allowed except permission has been already granted or second party is ready to pay

the roaming charge and offer the same amount. Some people set musical songs in their phones, thus every one who rings is bound to hear the music. Islam does not allow music. So it is undesirable to down load music in mobiles.

At various places, in order to make mischief, some notorious gives miss calls or phones up but cut lines, thus people feel annoyed. Some speak foul on telephone and threaten too. This is severely detested and not allowed. Such an activity causes others harm as well. Phone is a meeting that costs money. So, one should have short talk and what is necessary. Having long and un-necessary talk on telephone is deemed to be extravagant act. The Messenger of Allah has liked smiling face. We should talk on telephone softly. Women must prevent from talking to Ghair-Mahram in soft voice and sweet tongue. This is an act of Sunnah to end up telephone talk with greeting.

TRANSFORMATION OF VULGARITY INTO CIVILIZATION

Having gone through Signs of the Day of Judgment narrated by the Messenger of Allah, we came to know that people will commit many evil deeds under title of civilization and beautiful names. They will drink wine but, change its name. They will eat usury but, name it interest. This is the worst form of evil deeds. It is too bad that obscenity is committed in the name of civilization. People claim to be free, but their baser self governs them. When Islam emerged in the world, same condition was prevailing in Arab. People of Arab claimed to be followers of religion of Ibrahim. But they did Shirk (Polytheism). Many men and women made circumambulation of Holy Kaba nakedly and regarded it to be act of virtue, because their garments, in their opinion, were dress of sin. People of Makkah did not go to Arafat. They used to say that they were custodians of boundaries of Kaba, how they should go out of sanctuary of Kaba.

When a group of human beings is accustomed to committing a sin and deliberately perpetrates sinful acts, it tries to prove evils as to be acts of virtue.

Western culture basically rests on this very wrong social theory. Today, so called liberty of advanced culture and civilization has various sorts of

evils allowed to be sinned shamelessly. Those who detest this obscene culture and vulgarity forcibly and try to purify the society are blamed to be uncultured, violent, to more, fundamentalist and terrorist. A tireless effort from the West side is being openly planned to impose their culture on the East.

Valentine Day that is celebrated on the Fourteenth February is too a chain of this obscene culture. Once it was a festive day for people of West and celebrated with a great enthusiasm. But, globalization has exported this disease to India as well. To paramours in India, 14^{th} February has been gradually a day of love festivity. The lovers exchange obscene pictures, photos and send vulgar messages to one another. Special cakes are baked on this occasion. If increasing inclination of young generation towards this festival is promptly not to managed to be restrained, our society will be flooded with vulgarity and shameless ritual. Then a day will come, when we would feel clothes on our body as something of a burden, and sacred bondage of marriage as incarceration. Do we wish to invite a culture with no religious and moral values and chastity to set in our east land and in a religious country like India, where not only Muslims but Hindus also dedicatedly revere moral ethics and adhere to chastity as their basic essence of life?

To Islam, chastity is a part of faith. The Prophet (PBUH) stated, “Chastity is a branch of Faith.” (Muslim) Hazrat Imran Bin Husain relates that the prophet is reported to have said, “Chastity is entire good virtue.” (Abu Dawood) Another Hadith on the authority of

Abu Masud is reported in Abu Dawood. He (SA) said, "If you have no sense of shame, do what you wish".

Haya (Chastity) is needed in every walk of life. This is why the Messenger of Allah always would choose veiled words or phrases to throw light on matters of men and women that relate to their sex or privacy. Women would approach the holy wives of the Prophet (PBUH) to enquire of private issues. Once, Hazrat Ali wanted to enquire about Madhi (minor seminal discharge). But, Fatima, the daughter of the Messenger (PBUH) was given into marriage with him, thus he felt shy and could not put up this question before the Prophet (SA). He sent Hazrat Miqdad bin Aswad to ask the Prophet about it.

Hazrat Aiyasha relates that he (SA) was shyer than an unmarried girl. He had never been with Ghair Mahram (those with whom marriage is not allowed) in privacy. In comparison to men Allah has adorned women with much more shyness. So, they were ordered to observe purdah (veil). Clothes which may cover properly concealable parts of body are made obligatory for both men and women. While at praying Salaat in congregation, women were asked to stand in last queue. A girl's silence was declared to be her consent at Nikah ceremony and for them verbal expression was not made compulsory. Husband and wife are instructed not unravel what they do in their privacy before anyone. Shyness must reflect in our clothes, voice and conversation. Pity is that the word 'Love' has been got distorted in present society. Obscenity or vulgarity is given the name of Love. Love refers to an unselfish and

chaste desire. Fulfilling one's carnal appetite may not be a pure love. Islam itself is a religion of complete love. It inspires people to love Allah, His Messenger, their parents, sisters, brothers and every living being; and treat creatures of Allah affectionately. Islam is a heavenly gift of love with chastity, purity and unselfishness. It may be presented to one and all. It is of human nature that men and women have inclination to each other that is also meant to form a social life. Islamic Shariah has formulated a pure way as how to fulfil one's inclination. If a boy is sensually inclined to a girl, then, he, through his parents and guardians, may approach the girl and enter into marriage with her if parents of both girl and boy consent to their marriage.

Marriage is a life time sacred bond into which husband and wife enter by their mutual consent. It is not a time being means to satisfy their sensual hunger. So, the prophet said "Nikah (marriage) establishes pure love between the two persons". For, the more they grow old the more they feel attached to each other. On the contrary to it, illicit sexual love between a girl and a boy makes them separate from one another as they grow older and their beauty figure begins to fade, even they become tired out of their relation and in the long run they try to get rid of each other. Nikah (marriage) is a life time sacred contract reached upon by mutual consent of husband and wife. It guarantees a pure relationship between the two. Thus a woman is greatly revered throughout her life as a faithful and chaste wife. The lesson of love inculcated by Western Nations is only a source of fulfilling carnal desire. Generally it is

seen women are tempted to the net of love, then, they are sexually abused and disgusted easily. Eventually this love brings a discredit to them.

Today, the West nations, which earlier disobeyed the Divine Law of Nature is faced with dire consequences and punishment of various sorts. They have lost peace of their lives and become tired out of faithless and mortal beauty of the world. Especially in the days of their old age, husband and wife both are in need for unselfish love, but in Europe both of them stand disloyal to one another and neither of them can rely upon each other with entire perfection and dedication.

Does it suit us to welcome a culture with no morality to such a land where religion already has imparted us lesson of unselfish and dedicated love with chastity and faithfulness?

FAMILY PLANNING

This Universe, which we breathe in, is as well planned as beautiful. In everything of the world and what happens from the morning till the night falls, management in excellence is manifested, as if all events occurring during day and night chronically connected to one another. The sun not but opens its eyes according to the fixed time table drawn up by Divine power and throws beams of its light on every corner of the world. When it rises, be a human being or a bird, every living being runs up to the vast land of Allah in search of their food. When, having done tiresome work, they feel washed out, its beams of light start disappearing from the horizon and even the sun sets spreading a velvet of dark sky or with shining stars or moon light so that human beings, birds and animals all could come back to their houses and pass their night peacefully. Dewdrops keep on falling constantly and fill the air with fragrance and help them make their pain go away.

A year has many seasons with different climates. In summer, when the sun is the warmest, it scorches body and boils sea water so much so that vapour begins to rise. Then wind takes it to the air and changes it into rainy clouds. When it gets so hot, it rains and cools the earth down by watering the soil. The earth absorbs

water and grows green fields later. Finally human beings reap their harvest. How beautifully all these function with a management in excellence.

Vast planning of divinity is manifested in vegetations and growth of animal beings. The lion is the most powerful, mightiest and strongest of all animals. He may easily kill the largest animal and devour it, thus he is not afraid of his safety. But its breed is becoming extinct day by day, though their survival costs government a big fortune. An elephant is huger than a lion and the weightiest animal of all. Its one foot can stampede many a man to a pulp. Goat is a weak and slender animal. Many a thousand of goats is slaughtered every day in each city for food of human beings. But, despite all, goat species are not extinct; rather their growth rate is day by day getting increased. Don't you see that all these events explicitly show well arrangement and planning in Universe? Isn't there a Divine Power Who is All-knowing, Omniscient and governs the universe in perfection? Certainly the whole of the universe and what is therein, all display a planned system of the Creator. Even a leaf falls not but with his permission. An ant which lives in a hole and dies at its appointed time is too a part of His pre decided plan. The holy Qura'n testifies that He directly governs this universe. He is the Lord of the worlds. For, the sun and the moon He has mapped out a plan as how and when to rise, set and function. Similar is the case with an ant, the smallest creature of the world. Hasn't the Lord resolved any plan for human beings, who the world is subject to, as how to lead their lives and what is lawful and unlawful?

The Qura'n says:

There is no moving creature
On earth but its sustenance
Depends on Allah.

(Surah: Hud; V: 6)

This verse indicates to a beautiful point that it is Allah Who provides all living beings with their sustenance, whether they are in larger number or smaller one. The more the population grows, the scope of means and resources of livelihood is enriched the more.

The Qura'n says:
And there is not a thing
But its (sources and) treasures
(Inexhaustible) are with Us;
But we only send down
There of in due and ascertainable measure.

(Surah: Hijr; V: 21)

When it worries a guardian of the house as how to look after the members of his family; and bring them up into a god individual, how can the Lord and Creator of the world neglect His slaves?

One, who ponders over the rate of population and growth rate of agricultural produce, will certainly believe the above quoted statement of the holy Qura'n. Maulana Abul Aala Maududi in his book "Birth Control" has penned this topic in a great deal. A surveyor from Britain made a challenge that during next thirty years, growing population and confined resources would

emerge to be such a major problem that people would find even wheat that would hardly suffice them. But his estimation went wrong. After that many thirty years rolled on and produce of wheat rose to so high growth that some of countries of the world had to make it destroy in Seas or set on fire.

According to a survey it is estimated that an average of 21 persons of human population only live in a kilometer square the land, whereas the vastness of the earth may accommodate other large number of people. In Holland, 345 persons live in an area of a kilometer square with facilities of all sorts. Many fold more population than that of present one can be accommodated on the earth. According to a survey of land, only 10% of the land is harvested. 20% of the land spreads over forest. 70% of the earth remains unfarmed. If economic resources invested in propagation for family planning, consumed for farming barren land, it may be a great contribution towards humanity. Technological advances in agriculture too have brought a revolution in farming. In India itself, an acre land produces an average of 29 quintal wheat per year. In Pakistan it is 30, in Egypt 95 and in Denmark 163 quintal. Backward countries grow a crop only once in a year. But in advanced countries that crop is cultivated three times each. If the poor country of Asia thoroughly concentrated on building of nation and country; acquire advanced technology in agriculture and medicines instead of investing a large sum of money in proliferation of weapons and missiles, no house in the country would starve to death and no farmer would suicide himself.

Those who have attained thirty or forty years of their age, see a pole apart difference between present life and that of thirty years back. Thirty years back, it was difficult to make a journey in third class compartment. Very little number of passengers would get aboard in second or first class compartment. But, today, first class or AC compartments of trains are booked in advance and one has to wait for reservation even in a plane. Two-three decades ago there were mostly mud built houses in towns and cities as well. Magnates or land lords only owned brick built houses and grand bungalows. But in these days you may see magnificent and towering buildings stand even in Slum areas. Likewise, two decades back, commoners had hardly bicycles to ride on and the fewest of people would maintain motor bikes. But in current age, the most expensive and latest model motors run on the roads all around. Nowadays, at parties or ceremonial occasions, commoners maintain the quality delicious feast as once lords and Nawabs served such feast for their guests. For the poor poultry has made it so easy to serve the guests eggs and chicken and let them enjoy profoundly. Radio, television, telephone and other precious inventions now have not been marks of richness, rather, in present time, these inventions are commonly found in below average society. Despite a constant massive growth in population, sources and means of income never fell short; rather it grew increasingly to a larger extent. We must notice that the Creator Himself has moderately bound growth of population to a balance and limitation. For instance, a woman can bear to a child every year. If she continues to give birth to a child for twenty five

years, after she was married, she must be the mother of twenty five children. But, rarely it is heard that a woman has twelve children. Nowadays, mothers of a big number of children such as twelve or more are reported as top lines of news papers.

Various accidents happen to human beings. Storm, flood, drought, earthquake, plague, train and traffic accidents etc. too cause thousands of people to die. Let alone Russia, two crores and twenty four lakh people were killed in the First World War in Europe only. In Germany, nineteen lakh persons were beheaded. A survey reports that a crore of people approximately were killed in the Second World War. Now, man has invented the highest quality of weapons of mass destruction. If third world war breaks out, God knows, what would happen to human beings and how a great number of people would be killed. This is the way Nature itself confined population to a rather extent. Countries and nations that have tried formula of family planning also see the harmful aspects of this theory. Theory of family planning also has caused people to suffer from a lack of man power. Much more decrease in number of children creates tension between husband and wife, even sometimes they do not get ready to tolerate each other, thus divorce is the ultimate result. These are such critical consequences confronting the west nations as a whole. Aren't we ready to go along with Divine planning instead of following man made theory of family planning? May Allah endow us with true understanding?

A VIEW OF ISLAM CONCERNING SIGNATURE

The real import of signature is handwriting. But, it terminologically means writing one's name. One may write one's name so simply that other can copy it easily. The name can also be written in something complicated style so that imitation would be somewhat difficult. Signature is an act of symbolic writing which, on behalf of signatory, verifies a document that bears it.

Once, stamp was used to serve the purpose of signature. It has been engraved into finger ring probably with an intention of preserving it carefully. For, a person always has finger ring on, thus stealing it is not easy. The Arabic word 'Khaatam' stood for finger ring in Arabic language, while the literal and real import of Khaatam is seal that finds mentioned in the holy Qura'n too. It was occasion of Treaty of Hudaibia, when Muslims and people of Makkah agreed upon cease fire. The Messenger of Allah (PBUH) taking this opportunity intended to write letters to the Kings of Arabs and Non-Arabs to inviting them towards Islam. Some of the companions told him (SA) that they would not receive a letter with no seal. Thus he (SA) got a ring prepared and had these words 'Muhammad Rasulullah' engraved into it. He (SA) got these words 'Allah, Rasul and Muhammad' written in descending order—first Allah then Rasul and Muhammad respectively. (Bukhari)

Signature with its entire purpose is merely meant to demonstrate reliability and authority of a document that bears it. It denotes reliability of the signatory too. Hence, one must write one's endorsed name rather complicatedly so that the miscreants might not deceive others by forged signature. But it must be clear enough, so, the reader may recognize the name. The Messenger of Allah forbade his companions to make the same ring as the Prophet had. (Bukhari) Thus it is not allowed to imitate signature of a person or endorse one's name as such as others do. An act of fake signature hurts one's identity and opens a door to deception too. Occasionally it happens so that untrue events and falsely fabricated stories are related to one with the help of fake signature or stamp. Deception amounts to a sin. So, the Prophet said, 'An act of deception leads one to hell.' Abu Hurairah transmits: 'One who engages oneself in deception is not from amongst us.' Fake signature is a source to imposture, treachery and fraud. Also, a person may be deprived of his own rights by fake signature. It can be used to accuse a person with false allegation. Thus, fake signature is declared to be unlawful.

What extent does Shariah value the signature to? It is obvious that a signature gains in reliability. The Prophet himself had put a seal on the letters in place of signature that represents the signature. If it had been of no value, he (SA) won't have had seal on the letters. Can a signature or endorsed name be presented as a strong evidence in terms of law suits and controversial issues?

The writer is of the opinion that 'Crimes' for which, Islamic Shariah has already prescribed penal ordinances, if the required witness is not produced or sinner made not a confession, the judge may not impose any sort of punishment upon sinner only on the ground of mere signature. So far financial matters, it may be considered to be as an evidence like circumstantial evidences in the matter of judicature. Islamic jurists have conceded the deeds as an evidence. Similar rule may be applied to signature. If the justice (Qadhi) finds such facts that show reliability of the signature, then, because of it, the written bond will be deemed to be reliable. The Qura'n also has instructed us to make a written bond while at business transaction. It says:

O you who believe!
When you deal with each other,
In transactions involving future obligations
In a fixed period of time,
Reduce them to writing.
(Surah: Baqarah; V: 282)

The verse quoted above indicates to the authenticity of the signature. Qadhi Farhoon Maliki, a famous scholar of Islamic law opines that Judgment may be delivered on the basis of deed witness. (Tabsirah-Al-Hukkam). In short, Shariah regards deeds with signature on them to be reliable and authentic except a strong scope of fraud and sham appears in it.

Of etiquettes of signature it is that one must sign exactly on the below space where last line comes to an

end. The Prophet (PBUH) put the seal at the bottom of last line too. Signature or seal basically indicates to the end of writing. Now, the writer won't certify what is added to it. The word 'Seal' finds mentioned in the Qura'n. It indicates to ending the chain of prophet hood.

Nearly same rule is applied to the thumb impression, seal and letter pad. But, seal or letter pad runs more risk of fake and fraud than that of signature. Their imitation is easier. There is less scope of sham and fake in signature. Allah Almighty has formed fingers in such a mould that the thumb impression of a person is quite dissimilar to that of other one. Imitation of thumb impression is seemingly not possible. Thus it had better make thumb impression put on the most valuable deeds or written bonds along with signature. Action reflects one's covert temperament and nature. If one walks hurriedly, it is understood that he is a man of quick temper. Handwriting indicates to one's inner nature too. Psychologists think signature reflects one's inner nature as well. Signature varies from person to person. Some people endorse their names like flower drawing. Signature of many others resembles a sword or a weapon. In short, signature may help one guess the inner nature of a signatory. But keep in mind; it is a mere conjecture not a true standard to judge the correct nature of a person. It will open a door to misconception otherwise, because many people try to imitate signature of their favourite personalities.

DEBT - VIRTUES AND INJUNCTIONS

Allah provides His slaves with living and sustenance unequally. There lies no equality among them in the matter of dispensing living. But the very unequal distribution of sustenance governs the universe with perfection. If inequality had not been there, neither a person would have been in need for a job nor would a capitalist have found a worker to get his work done. Nothing else but need compels one to borrow money from some one else. If the rich lawfully lend money to the poor and the needy among them, it will put an end to usury. Let alone others, even Muslims do not have spirit of issuing loans with no interest. Also they are not well acquainted with injunctions concerning debt and its virtues as well.

Act of borrowing and lending money finds its proof mentioned in the Qura'n and hadith, as well as this issue has consensus among the scholars of Islam. The word 'Dain' includes debt too. Hazrat Abdullah transmits that it earns one reward of a Sadaqah to lend money. (Sunan-e-Baihaqui) There virtue of lending money has been dwelt upon in many a hadith. There lies a consensus of the opinions on its lawfulness. (Al-Mughni) One may not escape from debt when one faces financial crisis. Eradicating trouble and hardship is of the basic purposes of Shariah. The Qura'n indicates:

Allah does not wish
To place you in a difficulty.
(Surah:Ma-e-dah; V:6)

An other verse reads:

Allah intends every facility
For you; He does not want
To put you to difficulties.
(Surah: Baqarah; V: 185)

Borrowing money is allowed. But lending money is a desirable act. For, it is an act of virtue and goodness. Hazrat Anas Transmits that the Prophet is reported to have said " On the night of celestial ascension I saw it written at the door of heaven that Sadaqah (charity) earns ten fold reward, but the debt earns eighteen fold reward. I asked Jibrail, 'Why is debt, (Qardh) more virtuous than Saqah? Jibrail said, 'Though a beggar has money, yet he asks for it, whereas, a borrower asks for money in the state of dire need'. (Ibn-e-Maja) Hazrat Anas reports that the Prophet said, 'Lending something to a person is better than giving it in Sadaqah'.

All traditions quoted above throw light on the virtue of the act of issuing interest free loan. If money is borrowed to fulfil the lawful need and the creditor is in the know of it, then it will be deemed to be a desirable act. If some one borrows money to commit a sin or invest in prohibited areas, it is not allowed to lend him money for such purpose. As a rule, cooperation in forbidden area is undesirable. Purpose and means both take the same injunction.

Borrowing money is allowed. (Mughni) The Prophet (PBUH) himself borrowed. Well, it must be borrowed for a pure object. Ibn-e-Maja reports: 'Allah is always with him who is running into debt, unless he pays off the debt, except one who borrows money for such a purpose as displeases Allah'. It is a sinful act to borrow money with an intention of not paying off the debt. Allah will perish him. Hazrat Maimuna narrates: 'He who borrows money with an intention of paying back it, Allah will help him pay off his debt'. If a debtor is faced with financial crisis, he should be allotted more time or amount of loan should be forsaken if it could be possible. The Prophet said, 'One who wishes to live in the shadow of Allah's blessing, he should give more time to the destitute or forsake some proportion of the loan amount'. Also the Prophet admonished a creditor to ask the debtor to return his money in polite manner.

The Prophet (PBUH) has advised a debtor too. A debtor must behave his creditor politely. The Prophet has detested delaying the payment of debt if one is able to pay off the debt. It lets one to be disgraced. The Prophet has ordered to pay off the debt, first of all, from the heritage of the dead one. He (SA) also said, 'The virtuous among you is he who is better in paying his debt.' (Ibn-e-Maja) A hadith reports: 'A believer's soul hangs on the debt unless it is paid off on his behalf'.

Hazrat Abdullah Ibn-Omar narrates that the Prophet (PBUH) is reported to have said, 'If a person borrows a Dinar or a Dirham, and dies without paying off it, payment will be made from his virtues'. If one

lends money at interest or makes this condition that the debtor will return borrowed money with an addition, it is usury, thus unlawful. The Prophet declared the loan that earns benefit to be usury. (Talkhisul-Habir) Similarly, if one lent an ordinary thing and made the condition that, in return for it, the borrower would give something better in quality than that of the borrowed one, it is not allowed too. (Hindia) Well, if creditor made no condition, but the borrower, of his own accord, paid him extra sum of money or gave a thing of better quality, it is allowed.

> These days some of the institutions issue loan to people and then they make debtors pay a fixed amount to the institution as fee of their membership. It is not allowed, because it falls into the category of usury too. The Jurists of Islam not only prohibited against earning benefit from the loan but also they put an end to an indirect means that earns the creditor any sort of gain. For instance, it is undesirable for a debtor to buy an ordinary thing from the creditor for a high price. (Durr-e-Mukhtar) Similarly, if a person comes to a creditor and asks him to lend hundred rupees, then the creditor lends him sixty rupees in cash and sells him an article worth twenty rupees for forty ones to complete the figure of hundred, it is undesirable. For, the debtor has received a cash amount of eighty rupees only. *(Raddul-Muhtar)*

The Prophet has put an end to hidden and open all doors to usury. Anas (RA) reports that the prophet said, 'If a person lends money and the debtor offers a gift to him or wants him to ride on his conveyance, the creditor should refuse it. The creditor may receive a gift from a debtor if the two would exchange gifts to one another before the loan deed'. (Ibn-e-Maja) Hazrat Obai Bin Kaab (RA) was going to Iraq for Jihad, Zar bin Jaish said to him, 'You are going to such a place where there usury is in common practice. So, if you happen to lend money to any one, you must not receive any thing else, if the debtor gives you along with debt'.

KINDNESS TO VANQUISHED NATIONS

The modern age, which we are breathing in, is called an epoch of high thinking, cognizance and cultural rise. Western people think that culture, civilization and human values rose to the highest point under the dominion of western politics. But it is a mere claim and verbal utterance, because Chechnya is a bright example of West's hypocrisy and its double standard policy. Georgia, Armenia and Lithuania are Christian states. When these states proclaimed their freedom, the whole of west countries strongly supported their motives and Russia was pressurized to grant them freedom. On the contrary to it, if Islamic states – Chechnya, Dagestan etc. fight for their freedom, neither Russia is ready to take it for granted nor do the western countries come forward in support of their freedom movement. Strangely enough their struggle for freedom is labelled as terrorism and fundamentalism.

The irony is that these freedom fighters were massacred with brutality and no one shed a drop of tears on massacre in Chechnya throughout the world. Even Islamic countries kept quite mum and dared not to utter a single world of sympathy as if they would be accountable to Allah, if they sympathized with Chechnya. Let alone human beings, even animals grow sympathetic and feel sad on the death of their

species. Bosnia was changed into slaughterhouse where innocent Muslims were massacred mercilessly and west as a silent spectator was enjoying their misfortune. In Kosovo, Muslims were forced to suffer from pains, hardship and humiliation, but human heart world over did not melt with pain and grief and no one came in to their rescue.

I feel sorry to say that if Christians in any region of Indonesia demand right to freedom and wage a war against slavery, they are called freedom fighters and Indonesia is forcibly persuaded to set their regions free.

But on the contrary to it, if Chechen Muslims demand for the same right, their names are distorted as terrorists and assailant. What an injustice this is!

In Chechnya Muslims were slaughtered. They underwent all the discomforts, the embarrassment and the humiliation of life. Russian force has been famous for its barbarism and the bloodiest war is its favourite game. But media could not bring the true picture of oppression, tyranny, injustice and wrong doings confronting Muslims in Chechnya into light. Recently through some newspapers heart breaking news came into light. The dead bodies of freedom soldiers were tied with ropes to trucks and dragged on earth. According to another report, having been tied to vans, some living soldiers were dragged too. Whereas, according to International Law, it has been agreed upon that captives, soldiers and dead bodies must be dealt with respect and honour. If such an event had taken place in an Islamic country,

from east to west, demonstrations would have been staged and the country would have been declared to be one of the terrorists. But in Chechnya perpetrators of this unspeakable crime weren't accused of terrorism.

There large stadia were built in Europe before advent of Islam. A festival of bullfight named Siafi was arranged in it. A captive would be brought in to the field and set to fight a strong wild animal or another fellow captive. The tow continued to fight each other unless both of them were perished. Napoleon killed four thousand Turkish captives so that he could not provide them with food and drink that would be a mere burden on his government. When Christian occupied Batul Muqaddas, seventy thousand Muslims were martyred and Jews were set a blaze in their sacred slaughterhouse. Christian historians personally state that the severed hands, legs and other organs of body were seen lying around along the streets. The adherents of Christianity were at daggers drawn too. Over one crore and twenty lakh Christians were killed during the reign of catholic system of government. Imagine how they would have dealt with people of other communities. Can any one expect true mercy from such a nation?

Islam has clearly taught as how to impose a punishment. In days of ignorance in Arab Muthla – a bad custom of mutilation was in common practice.

Having defeated their enemies, Arabs not only severed their parts of body, but also they would drink wine in their skulls as some sources of history and literature discover the fact. The dead body of

prophet's uncle Hazrat Hamzah in the battle of Uhad was mutilated. Islam has put an end to this sort of inhumane behaviour. The Messenger of Allah also has declared it to be unlawful even during wars. Thus an act of humiliating a dead body is not allowed at all. In the battle of Badr many celebrated chiefs and heads of their clans in Makka, who forcibly rejected Islam and did not leave any stone unturned to make prophet suffer from hardship and degradation, were killed, but the Messenger of Allah got their dead bodies buried with respect and grace. He did not let any one humiliate dead bodies. On the occasion of battle of Khandaq (trench), a person from amongst pagan soldiers jumped across the trench and tried to attack on Muslims, but he was killed. People of Makka wanted to get his dead body back and pay a sum of money as compensation in return. But the prophet (PBUH) gave the dead body to them with no compensation. During the war of Bani Quraiza a large number of soldiers from amongst Jews defied the prescribed Law and transgressed the treaty signed between Muslims and Jews with deliberate intention of causing Madina the then Islamic state to vanish form the scene. As a result, according to Jewish Law of Justice, around four hundred soldiers were sentenced to death. Despite, their burial ceremony was preformed with respect and honour. The prophet of Allah also said, "If the crime is proved to be liable to death penalty, the guilty should be killed with kindness and human decency. It is not allowed to cause him to suffer from pain and travails."

Islamic doctrines as how to deal captives and

enemies are replete with human values and respect. It also always insists Muslims to extend kindness even to their enemies. Thus, having dominated over their enemies, they welcomed captives warmly and wholeheartedly and in a friendly manner. In the battlefield, they proved their bravery and resourcefulness, but when the battle was over, their kind behaviour, generosity, justice and peace loving concept won the heart of captives within a few days. That is why the people of conquered regions were enamoured of them and they felt that their land was covered with shadow of mercy. Nowadays those who distort Muslims'image by labelling them as terrorist should change their wrong attitude towards Islam and Muslims, and embrace the real message of Islam so that the world could be filled with true love and peace.

CONCERNING CIGARETTE

Land and sea have been made subject to man by Allah's command so that man can develop his life freely on earth. Allah has made the sun, the moon, and what is on earth subject to man for his own service. We must realize that our strength, skill, and intelligence there is the power of Allah, Who gave us all these things. Man can understand and control the force of nature so as to bring them to his own service. He can only do so, because he has got these gifts from Allah, and Allah has fixed definite laws in nature, of which he can take advantage by Allah's command and permission. Allah guards his slaves' physical fitness and their spiritual strength as well. Thus He strictly forbids things as injurious to health and problematic to social life. Intoxicating substance is not a disease that broke out in twentieth century only. Ancient medicine Experts' books reveal this truth that opium was harvested in the middle of south Asia for more than four thousand years. In the present time, even the boys of below age commonly chew gutkha. Thus growing fashion of chewing gutkah has brought various sorts of incurable diseases to the society. It needs to impose a ban on it at the government level.

On 21st, 2002, a pleasant news appeared in newspapers. A.P. government has declared to put a

ban on gutkha. A report states that in 1997, 8.56% had contracted mouth cancer. In 2000, it increased up to 21. 43%. How gradually this incurable disease crept into the society and caused a considerable number of people to die. It is said that in the end of 15th century when Columbus discovered America, he had seen the Native Americans smoking tobacco the first time. Then, people of Asia, Europe and Africa were entirely unknown to it. Later, it shifted to Spain and Portugal and from Portugal to France. Sooner there was a widespread cultivation of tobacco in France. Now, approximately, one hundred countries of the world grow tobacco. Religions throughout the world, all condemn smoking and chewing tobacco. Prohibition against tobacco finds mentioned in Hindu religious scriptures. The tenth priest of Sikh, Guru Go bind Singh has strictly prohibited against smoking. Islam has framed some basic principles as what is lawful and what is forbidden.

The Qura'n says:

He allows them as lawful what is good,
(And pure) and prohibits them
From what bad (and impure).

(Surah: Araf; V: 157)

Allah warns one against destroying one self. He commands:

And make not your own hands
Contribute to (your) destruction.

(Surah: Baqarah; V: 195)

Tobacco and the likes neither satisfy one's hunger

nor do they bring any benefit to human health. It is a kind of extravagance. Allah warns against this:

> *And waste not by excess, for Allah*
> *Loves not the wasters.*
>
> (Surah: Ana- am; V: 141)

Allah regards the spendthrift as the brother of Satan.

> *The Qura'n reads:*
> *Verily spendthrifts are brothers of the*
> *Satans.*
>
> (Surah: Isra; V: 27)

> The Messenger of Allah forbade things as make human health bad and weaken the body. *(Hadith)*

Some of the Islamic Jurists have declared tobacco to be unlawful, (Haram) some other ones to be near forbidden.

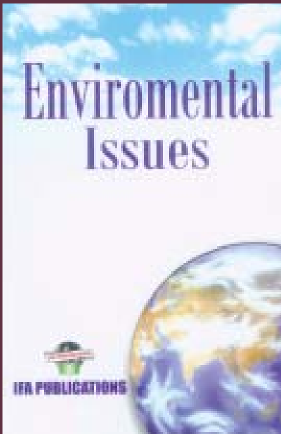
Allama Haskafi writes:

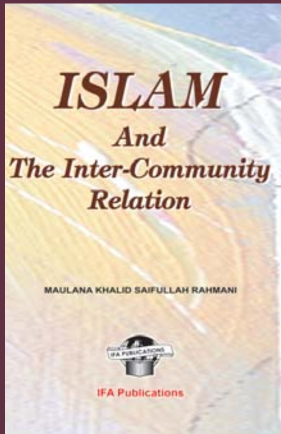
Nutmeg and tobacco commonly used in our time are unlawful, especially after Sultan (the king) may Allah help him, has declared it to be forbidden. Modern form of Gutkha is too injurious. It narrows gap between lips. It also results into mouth cancer. Thus it must be included in impure things. No one of noble men dares to use Guthka at cultured gathering.

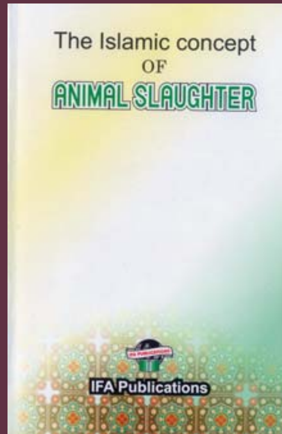
It is an undeniable fact that tobacco and cigarette etc. are injurious to human health. In Britain, in 1957, a board of medicine experts was formed in

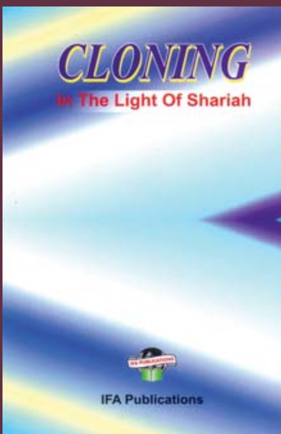
order to research and analize the injuries and risky factors of tobacco and the likes harmful to health. The board presented the report that death, most often, takes place mainly because of lungs cancer. Tobacco, especially, causes this incurable disease to break out. In another report produced in 1962, the board stated that two thousand people die of lungs cancer every year. This report was published three decades back. Despite the fact every box of cigarette bears this sentence on it; "smoking is injurious to health" intoxicants are commonly used and fashion of wine, alcoholic substance and drugs are growing fast particularly in India, Pakistan and Europe.

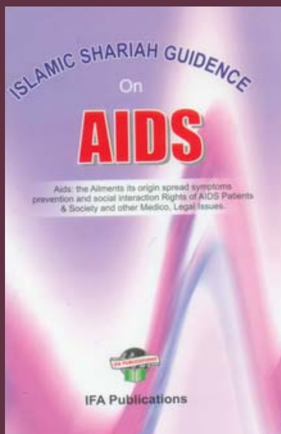
The holy Qura`n and the Messenger of Allah have already declared intoxicants and alcoholic drugs to be strictly prohibited centuries ago, and commanded to abstain from it. Now government has constituted a strict law in order to ban on it as preventive measures, but common use of wine, gutkha and tobacco does not come to be reduced. This is simply because the world has ignored the penal system prescribed by Islam about it. If today they do believe Islamic penal system and work in consonance with the teachings of the messenger of Allah, narcotics will come to an end automatically.

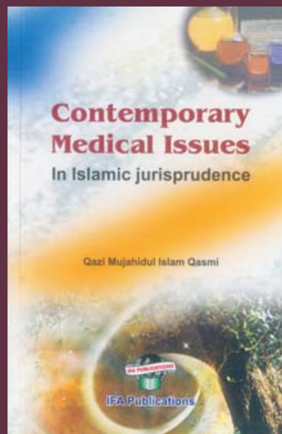


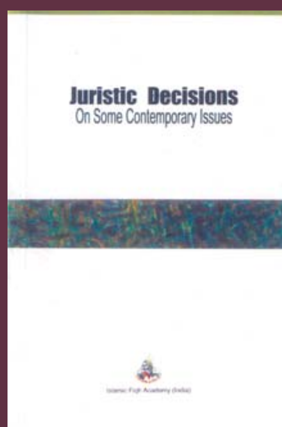












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